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CONTENTS

FOR APRIL 1957	PAGE
LABOR, INDUSTRY, AND THE CHURCH. <i>David S. Schuller</i>	241
LUTHERAN EDUCATION AND PHILOSOPHY. <i>Paul M. Bretscher</i>	250
HOMILETICS	295
THEOLOGICAL OBSERVER	286
BOOK REVIEW	297

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Concordia Theological Monthly

VOL. XXVIII

APRIL 1957

No. 4

Labor, Industry, and the Church

By DAVID S. SCHULLER

THE church stood amazed before the rising form of the industrial giant. Its size was frightening enough, but its two heads of unionism and management struck terror into her heart. The church felt she should say something to the monster. But then what could she say? It certainly didn't look like a membership prospect. And so the church pretended she didn't see it. But the church's heart continued to pound. And way down deep she felt guilty. She had a message — even for such two-headed giants. And she should be speaking.

When she finally drew near and took a big breath to speak, she discovered what she should have known all along: Giants don't exist as such. They are multiple. They are made up of people. In this case "American Industry" turned out to be sixty-five million people. Now she could speak, for people are her concern.

Perhaps we in the Missouri Synod approached the problem in reverse. We were willing to talk about individuals. We failed to see the giant. Now the first book has been published in our circles which focuses simultaneously on the collective "industry" and the particular "man." The subtitle of the book, *Labor, Industry, and the Church*, finds a key when it suggests it will be a "study of the interrelationships" of the three.

The man inviting us to inspect the monster, the Rev. John Daniel, clearly understands it. As a matter of fact, he loves it. He reveals the love of a pastor who devotes years of doctoral study questioning the relationship of the church to industry in order to better serve his people. One senses that the ideas presented have been hammered out on the lecture platform and classroom, but mostly in the homes and sanctuary of those who wear blue shirts.

I

LUTHERAN ETHICAL APPROACH

In his concept of the "natural orders" Luther suggested that the Christian works in five basic relationships: the church, family, state, school, and socio-economic groups. The author's main thesis is that in its proclamation and practice, the Lutheran Church has done a valiant job in the first four areas. But in the last, the socio-economic, she has been embarrassingly quiet. "We Lutherans have faltered and floundered about because of apathy and lack of practical knowledge; also because of obscurantist, quietistic, or mystical approaches" (p. 7). Even in charity one must admit our approach has frequently been inadequate and at times unrealistic.

Yet because of the genius of her theology the Lutheran Church has a unique message to speak. Her ethics stand apart from the classical Greek pronouncement of self-knowledge or idealism. Her very foundations differ from the dualistic answer of the Roman Catholic Church. She fears bringing the ethical and moral under the sphere of the state as found in historic Calvinism. The distinction of the Lutheran ethic, the author asserts, is "the centrality of faith and love as means and motivation for the Christian life" (p. 27).

The concern, however, is not that we simply defend the theological foundations of this ethic, but that it be lived. The words spoken at the Second Assembly of The World Council of Churches at Evanston still haunt us: "The real battles of the faith today are being fought in factories, shops, offices, and farms, in political parties and agencies." The church often has a propensity for fighting on battlefields long after they have been vacated by the enemy. Indeed the need is for a virile faith. But the indispensable corollary of any new life is that it be lived. Looking nervously to the wings where stand utopian socialists on the left and individualistic capitalists on the right, the author urges that the concept of the Christian man replace the theory of the economic man.

The Lutheran ethic is built upon the Scriptures. Dr. Daniel therefore examines several salient Scriptural concepts on which to build the practice he advocates. Significant is his handling of the idea of "work," "calling," and "love."

Work. — It is a faulty exegesis which sees work as a consequence

of sin. Even in paradise man was to worship God and cultivate the earth. It was part of God's plan that man should "fill the earth and subdue it." Thus in its essence work is not a curse. Only the burden of work — "the sweat of thy face" — comes as the result of sin. But in its very nature work, under God, is creative — a service to God and man. It is a distinctively Christian perspective which sees a basic dignity in all work.

Calling. — One is always happy to see the Lutheran concept of the calling not only politely dusted on theological shelves but also coming into use by the church. In recent years this reviewer frequently has been distressed to find the Roman Catholic Church far ahead of us in relating the calling to the life of people. While we have been talking as if we still faced the economic and industrial world of the sixteenth century, they have been creatively updating the idea for an industrial, urbanized culture. Once again we are back to our theme: These throbbing parts of a living heritage must not be put into alcohol and preserved as specimens in theological museums. They must be part of life.

Love and Labor. — A characteristic of our industrial culture is that the worker rarely is able to sense a creative purpose behind his toil. Work becomes routine, a "putting in time," in order to earn enough money to do what he really wants to do. Theologically speaking, a major cause has been the eclipse of the Christian concept of love (*agape*). This introduces a basic question of methodology. In what way can we use the Bible to speak to our problems? How can writings from the simple agrarian economy of the first century or before speak to the intricate complexities of mill, foundry, and corporation today? The answer lies capsule in the major concepts descriptive of the life of faith. As one grasps the fundamental depths of "Christian love," for example, the ongoing implementation and expression follows within the fellowship of the church.

II

LABOR AND MANAGEMENT

Of our population of 170,000,000 people, more than 65,000,000 work for salaries or wages. More striking, however, than raw totals is the trend it indicates. In 1870, 53 per cent of all workers were farmers; in 1950 only 12 per cent were so engaged. Conversely,

while only six million were employed in business or manual or white-collar work in 1870, over fifty-seven million workers have taken their places today. Translating this into precise figures for our Lutheran constituency is difficult. Two facts seem clear: We are still working with people who represent the middle-income groups in the United States. While we have fewer people making larger incomes, we also have fewer in the lower-income groups. Secondly, using the 1952 figures of the United Lutheran Church Board of Social Missions, we discover 42 per cent of their church members engaged in urban industrial and manual work; 24 per cent in white-collar jobs; 14 per cent owners of business, managers, and professional people; and 20 per cent farmers. In one sense labor represents a minority interest in the United States. Equally true is the fact that it is the majority of the country's adult population.

Judging by the history of literature, it is rare to find a pioneer in any area who doesn't make it the center of the universe. Dr. Daniel avoids the exaggeration and dire warnings one might expect from one championing a cause. He reflects the changed approach of students of industry. Compare, for example, the volumes which were published just ten years ago. In his *Labor Relations and Human Relations*, Dr. Selecman of Harvard described conditions then: ". . . smoldering hostilities, suspicions, and fears; high turnover, absenteeism, and strikes; discontent with wages that are the highest in the world; restrictions on output by men who are the most mechanically minded in the world — seemingly an incessant, seething ferment of dissatisfaction and discord" (p. 3). Refreshing was the very title of the National Planning Association's study in 1952: *The Causes of Industrial Peace*.

In this vein the author warns against thinking of all management-labor relations as "problems." Of the hundreds of thousands of collective bargaining agreements signed in any year, 97 per cent are concluded without strikes or walkouts. But the more dramatic clashes in a struggle for power remain in our minds. "Thus, when we read extensive accounts about labor troubles, we should keep our sense of proportion, balancing and assessing present problems against the total picture and historical facts" (p. 170).

One cannot say much about labor without discussing the "New

Leviathan" of unions. Because of their enormous power today and their sheer numbers — over sixteen million members — we are apt to lose sight of their rather recent rise to prominence. The modern labor union does not find its source in the medieval guilds or in Colonial America. The movement had a flickering beginning in the early nineteenth century. Naturally the first large labor organization, the National Labor Union, dates from the post-Civil War period. Much of the early history was refreshed for us last year when the merger took place between the AFL and the CIO.

Perhaps historians will see the mid-fifties as the period in which the whole picture of unionism changed in the United States. In the decade prior to this date unions seemed to lose some of their youthful militancy. In addition the Taft-Hartley and Smith-Connally Acts restricted their growth. Thus during the current period the major unions in the United States have been holding their own rather than growing to any degree. The present extent of their power is indicated in part by their annual income. A survey of the major unions in the United States revealed dues totaling \$433 million a year. Of this figure \$239 million stays with the locals; \$194 million goes to the national treasuries.

While our church has scrupulously avoided identification with either side of the labor-management tension, most of our leadership, lay and clerical, appears to feel instinctively more sympathetic to the conservatism of management. "Our natural and inherited Lutheran conservatism has often been aligned with conservative and propertied interests in the business and industrial world, in preference to the radical, revolutionary, or anarchistic elements" (p. 137).

Although he points out the community-spirited accomplishments of big business and, in particular, the National Association of Manufacturers, the author reveals his basic distrust of these self-interest groups. He cites, for example, Alfred S. Cleveland's conclusions regarding the major objectives of the NAM in the twentieth century: 1. Reduction of the bargaining position of organized labor; 2. Minimization of taxes on industrial profits and managerial compensation; 3. Opposition to all public regulation or government participation in industry; 4. Encouragement of direct and indirect public aid to industry. (A. S. Cleveland, "NAM: Spokesman for Industry," *Harvard Business Review* XXVI [May 1948], 353 to 371)

But a change for the better is apparent. The old emphasis on free enterprise, open shops, an unrestricted economy, and the use of lockouts, monopoly control, and violence in strike-breaking is passing. A new concern for the welfare of workers, both physically and socially, is abroad. Industry now favors social security; it has its own health insurance and retirement plans, it has even learned to live profitably with excess profit taxes. A few plants have even provided for industrial chaplains.

III

PRINCIPLES AND GUIDELINES FOR ACTION

The church is set in the midst of "materialism, arrogance, hypocrisy, incompetence, weariness, and shallow professionalism." She in turn has become cold and concerned more with herself as an institution than with the people she has been commissioned to serve. To answer the challenge of our contemporary industrial culture, Dr. Daniel suggests ten principles descriptive of both a virile theology and an active faith:

1. Labor is a gift of God, done for God and our fellow man.
2. Before God all people, regardless of their economic status, are equal.
3. The material world is to be subordinated to man, who was created in God's image.
4. Men are but stewards of all the wealth and resources which come from God.
5. Sin, which is the cause of friction between management and labor, must be confessed by the individual.
6. The Law of God can curb excesses but cannot bring about reconciliation.
7. Only Gospel grace will motivate the final correction of evil by conversion.
8. The church as a communion recognizes faults on both sides and in herself; she cannot formulate economic programs.
9. The church must lead and not be led by prevalent mores.
10. The rule of love should be fostered at all times.

At this point a reader of both this review and the book must be ready to cry out, "Yes, but exactly what do we do about it?" In

the perceptively phrased editorial of a German Roman Catholic review *Wort und Wahrheit*, the same difficulty is sensed: "Catholics have a most disastrous tendency to cleave to the abstract and the generalized and to fight shy of the concrete and particular. We are everlastingly developing and repeating 'principles' but can never make up our minds to apply them to reality . . . we forget that these 'principles' are literally 'beginnings' and that they should not only guide our conduct but are powers of truth which issue a perpetual challenge."

The last two chapters of the work — some forty pages — suggest "Some Practical Applications." A number of concrete ideas are sketched. This section of the work is not a handbook on procedural steps, but at least points the direction. The pastor, for example, is encouraged to bring prophetic criticism to both capital and labor. His task remains pastoral, to "preach the Gospel, and lead those who accept it to godly activity by Gospel admonition" (p. 188). The congregation can work with discussion materials on the subject in forums, seminars, and Bible classes. Above all, people need to interpret their very work as an offering unto God — in the strictest sense of the word — a "worship." On the intercongregational level the church might well bring leaders of labor and management together for open discussion.

Recently some more imaginative steps have been taken. Particularly since World War II, the idea of the industrial chaplaincy has been spreading. An industrial chaplain is a pastor who ministers to men right on the job. At present some twenty-five men are actively engaged in this work of speaking the Gospel to the moral and spiritual problems arising from mass industrialization. The idea, first suggested by R. G. Le Tourneau, received an impetus from the military chaplaincies during the war. It seemed logical that if the church desired Christian pastors to accompany men into battle, she might also have them accompany men into the factories and shops of our land. Some forty companies had appointed industrial chaplains by 1952. Although the results have not been totally positive, the movement has carried the banner of Christian concern for all members of industry both before an indifferent world and before a smug, middle-class church.

Other attempts by the Protestant Church to do more than talk

about the problem would include the "ministers-in-industry" project of Marshall Scott at Chicago Seminary. Both seminarians and clergymen study industry by spending weeks with laborers on the job. Significant also have been the growing groups of Christian pastors and laymen who serve as arbitrators in labor disputes. Dr. Daniel cites a dozen Lutherans who have served in this capacity. A beginning has been made.

When one closes the book, he muses on its probable result. The book itself is a beginning. It is cautious. It is conservative in its theology. It is not startling in any of its suggestions. It works within the traditional framework of the Christian ministry and congregation. One wonders if the Publisher's Foreword, which states that not all of the author's points of view are necessarily endorsed, may be a symbol of fear and unwarranted conservatism.

One looks beyond the walls of the church to a mass of workers. The majority of them are unchurched. Many of them are hostile toward the church as a bulwark of the *status quo*. Others are impatient with a church which forever speaks in glowing terms of ideals, but somehow never works out her words in action. The rest are apathetic to an institution which has as little to do with their life as has sterling silver dinnerware and candlelight.

In any church situation it is relatively easy to work if one is satisfied with skimming off the "cream" of the population — the particular segment of the group which is drawn to the church. What is haunting in any block or mill or factory is the great core which will never hear the Gospel because they never will respond to the wholesale invitation of the neighborhood church. Church work is not "attractive" in some sections of town. And as any church survey will show, official boards are reluctant to start mission work in an area where there is not the prospect of a self-supporting church within ten years. Thus the anomaly of rival denominations racing one another for a new suburb while whole sections of industrial areas remain underchurched.

Strangely enough, one finds himself thrown back into theology. Questions are disturbing. How does one move from basic Bible passages to such problems as guaranteed annual wages? Does the church as church speak out against social injustice and inequity? Is there any point in even asking how the church should approach

the self-interest motive of the masses of workers? Can the Lutheran concept of the "calling" have significance in the midst of increasing automation? Looking at the church as an institution — specifically "our" church — we ask: is it inseparably bound with the interests and aspirations of a particular segment of a capitalistic culture? Each question sets off a new chain reaction. Yet all of these questions are fundamental, dealing only with basic attitudes and outlook. The whole scope of questions dealing with action remains ahead.

It seems significant, as one man has expressed it, that while modern man has been impressed by bigness, he is not yet "domesticated" to it. He lives in a world of big business, big unions, big government. He is liable to be overwhelmed in the midst of the great metropolis, using mass-distributed products, working on mass-production, waiting for possible mass-annihilation. But in the midst of it he is most influenced by the personal association. He is most molded by the primary groups. It is in the intimate, face-to-face contact that he absorbs his values, fashions his dreams, and acts out his life.

The church is not surprised by this. It is part of her very outlook. It has long been part of her theology. It reflects the concern of her Lord. Perhaps this is the key the church will use to unlock the present tension. For the monster of industry doesn't exist as such — it is made up of people.

St. Louis, Mo.

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Lutheran Education and Philosophy

By PAUL M. BRETSCHER

THIS study conceives of Lutheran education as an activity in which our entire church with all its homes and parishes is engaged. It has in mind all levels, all currently employed agencies, and all subject areas of modern education. To be concrete: our homes, corporate worship, schools and Sunday schools, Bible classes, Bible institutes, catechumen classes, high schools, colleges, seminaries, university, institutions for the physically handicapped, and all our other educational efforts are within the purview of this study. Furthermore, this study proceeds on the premise that Lutheran education is an inevitable outgrowth of the basic beliefs of the Lutheran Church, for the major concern of Lutheran education is to impart, explicate, implement, and apply Lutheran teachings and principles. Stated conversely: our church employs education as a means of transmitting its teachings to future generations and of making these teachings the controlling influence in the lives of those who will constitute the membership of our church tomorrow. As Lutherans we believe that men are reborn only by the Spirit of God through Word and Sacrament. We believe it is God's will that the church prepare and educate men who will dedicate their lives to the proclamation of the Word and the administration of the Sacraments. But as Lutherans we also believe that the Word of God, from which Lutheran teachings are derived, must be taught, studied, and integrated with the experiences of those whom Lutheran education reaches. As Lutherans we believe that the Word of God, since it is divine truth, should guide and motivate Christian life in all its manifestations.

This study has a twofold aim. It wishes (1) to help crystallize the relation of philosophy to Lutheran education. In view of this aim we shall attempt to clarify current usages of the term "philosophy," to sketch Luther's attitude to philosophy, to note in broad outline how philosophy in the post-Reformation centuries affected Lutheran education, and to illustrate how philosophy viewed as critical analysis can be helpful to the products of Lutheran education. This study will (2) develop three essential

features which must be present in a Lutheran philosophy of education: Lutheran education must be Christ-oriented; Lutheran education must be governed by Luther's directive: "Above all things the Holy Scriptures should be the principal and most common lesson in the higher and lower schools";¹ Lutheran education must expose and warn against philosophic views which are not in harmony with Scriptural truth.

I

THE RELATION OF PHILOSOPHY TO LUTHERAN EDUCATION

It is customary in our day to describe philosophy as synthesis or analysis. When it is viewed as synthesis, the student of philosophy is chiefly interested in becoming acquainted with a variety of world views as these have been systematized and expressed by great thinkers since the days of the Greeks, and in achieving, as a result of such an investigation, a world view satisfactory to himself. When philosophy is viewed as analysis, the student of philosophy studies, as Professor Mead says, "the nature of thought, the laws of logic and consistence, the relations between our ideas and reality, the nature of truth, and the validity of the various methods we employ in attaining 'truth' or 'fact' or 'knowledge.' The student is therefore most interested in comparing and evaluating the methods of science, of religion, of art, of intuition, and of common sense."² The student who studies philosophy as synthesis may be said to be primarily an observer, a bored or enthusiastic spectator, perhaps even an ardent fan who expects one world view for which he has a natural predilection to surpass all others and to come closest to reality. The student who studies philosophy as analysis frequently regards his task to be that of a thorough diagnostician, a merciless critic, and a coldhearted research worker who is primarily interested in dissecting thought, in determining the cash value of words, in discovering missing links, doubtful premises, and *non sequiturs*. But in either case, whether he pursues philosophy as synthesis or as analysis, the

¹ "An den christlichen Adel," *Weimar Ausgabe* 6, 461, 11 and 12, hereafter referred to as W. The *Erlangen Edition* will be referred to as E.

² Hunter Mead, *Types and Problems of Philosophy* (New York: Henry Holt and Co., c. 1953), pp. 12—14.

intellectually curious student cannot escape the impact which either approach to philosophy has on his further thinking habits and on the methodology of his efforts to solve problems. When C. F. W. Walther and his collaborators in 1839 advertised in the *Anzeiger des Westens* that in their "Institution of Instruction and Education" courses would be offered also in elements of philosophy ("Anfangsgründe der Philosophie"),³ they no doubt conceived of these elements as consisting both of synthesis and of analysis. This is to say they had in mind not only to acquaint their students with systems of philosophic thought but also to develop their power of discernment and logical analysis.

In this study, which aims to determine the relation of philosophy to Lutheran education, it is necessary to examine briefly Luther's attitude to philosophy, since his views have played a most significant part in the history of Lutheran education.⁴ Luther was not opposed to critical analysis such as Aristotelian logic seeks to achieve. In fact, his own great powers of discernment and argumentation no doubt were sharpened by his study of Aristotelian dialectics. Furthermore, Luther did not object to all areas of Aristotle's philosophic synthesis. Heartily he approved of Aristotle's rhetoric and poetics. On occasion he could speak kindly even of Aristotle's ethics. He wrote: "I should be glad to see Aristotle's books on logic, rhetoric, and poetics retained or used in an abridged form as textbooks for the profitable training of young people in speaking and preaching."⁵ "Logic is a useful and notable art which, like arithmetic and mathematics, one should study industriously and learn. All shrewdness counts for nothing if it is not construed dialectically. Therefore dialectic is not to be lacking in school or in council, in law court or in church management. It is most necessary in all these fields" (E 42, 301 ff.). "Aristotle is the best teacher in the philosophy of morals; how one should lead a fine modest earthly life" (E 42, 212).

Nevertheless, in various periods of his life and in reference to

³ W. G. Polack, *The Story of C. F. W. Walther* (St. Louis: Concordia Publishing House, 1947), pp. 48 f.

⁴ This involved subject has been thoroughly investigated. My chief source was F. Bahlow, *Luthers Stellung zur Philosophie* (Berlin: Gustav Schade, 1891).

⁵ "An den christlichen Adel" W 6, 458, 26 and 27.

different things, Luther appraised Aristotle differently. He did hurl such sizzling epithets at Aristotle as *calumniosissimus calumniator*, "the damned heathen beast," "the archliar and devil," "a personified devil but for the fact that he had flesh and blood," and others. But the same Luther could also speak in moderate terms about Aristotle, as he does in his forty theses on the nature of man. But regarding one point Luther never wavered. He refused to tolerate the intrusion into theology of Aristotle's metaphysics. Nor could he approve of Aristotle's high regard for human reason. Luther regarded Aristotle's metaphysics to be, at best, incomplete, for no revelation of God had come to Aristotle. On September 4, 1517, Luther had one of his students defend the theses: "It is false to say that without Aristotle one cannot become a theologian. The opposite is true. No one comes to be a theologian unless it be without Aristotle, for the whole of Aristotle is related to theology as darkness is to light, and his ethics is the worst enemy of grace."⁶ "In temporal things," Luther writes, "reason is a fair light; in divine things it is stone-blind, boorish, and is unable to indicate a hairbreadth of what these matters really are or how one may please God and be saved."⁷

In Luther's forty theses *De natura hominis* of 1536 (W 30, I, 174—177) we find one of Luther's most comprehensive and discerning statements on the limitations of human reason and the relation of philosophic thought to Holy Scripture. Luther agrees with Aristotle that "reason is the discoverer and governor of all arts, of medicine, of law, and of whatever else in this life man possesses of wisdom, power, virtue, and honor." Man's reason, he continues, is a *sol et numen quoddam* which enables him to control and govern the things of this life. Reason is the mistress through which God executes His command to man to rule over the earth, birds, fishes, and animals. Luther says that even after the Fall, God did not deprive reason of this glory but rather confirmed it in the possession of this blessing. Therefore reason surpasses all things. It is the best of all things. It is an *optimum et divinum quiddam*. This is not to say that Luther regarded man's reason as a divine spark, as do many pantheists. What Luther obviously

⁶ W 1, 226, Theses 43, 44, and 50.

⁷ E 7, 336 (Luther's sermon on Is. 60:1-6).

meant to say is that reason owes its origin to God. Because man is endowed with reason, man can, so Luther argues, mold the world about him, create a culture, develop science, the arts, law, the ministry of mercy, subdue the powers of nature, shape history and politics, and order civic and social life. Because he is endowed with reason, man has the capacity to have some knowledge of himself, assume responsibility, develop his personality, pursue virtues. Even though man is a fallen creature, he still possesses power to do what is morally good. Thus philosophic-scholastic anthropology, with its humanitarianism, its serious morality, its sense of responsibility, found in Luther a strong and positive affirmation. In other words, Luther took the human side of man most seriously.

Nevertheless, in these same forty theses Luther rejects completely Aristotle's metaphysical views regarding God and the true nature of man. At the same time he devalues the competence of man's reason to such a degree that he regards it as man's most dangerous enemy. Because Aristotle does not have, so Luther writes, true knowledge of the efficient cause and the final cause, his knowledge of man is inadequate, fragmentary, deceptive, and too materialistic. A true and full understanding of himself man has only if he sees himself in relation to God. "There is no hope that man can know what he is until he has seen himself in the source itself (*in fonte ipso*), which is God" (Thesis 17). But man discovers that source only in Scripture. It is only here that man sees himself in his true dimension.

This knowledge of God includes a knowledge of the crisis of death. It means for the person who has gained this knowledge that all philosophic-scholastic anthropology is only tentative, partial, relative, and abstract, and that it has relevance for this life only. For Luther everything depends on the truth that man has his being in God, that God is his Creator, and that, therefore, man, because he is indebted to God for his life, should also live in the presence of God (*coram Deo*) and for God. Man becomes man when he becomes a man of God. Man's reason, personality, freedom, capacity for decision, and other such gifts are essential components of man's nature. But these gifts, so Luther insists, are only formal structures regarding which it is possible to speak

in abstract and philosophic terms. Whether man truly knows God, whether he truly lives for God, whether his life eventuates in true love of God—these are the questions the answers to which determine man's present and eternal destiny. But man becomes a man of God only by faith in God's Son, who became man for man. Jesus Christ is the inaugurator of a new humanity because He Himself, as the Son of God, fulfilled God's will and executed, for the benefit of man, God's plan of redemption. Only he who believes in the saving merit of the incarnate Christ achieves the final cause of his existence.

Because Luther discovered in Scripture what man truly is in the sight of God and how, since the Fall, man's reason is corrupted by original sin, Luther always suspected the pretensions of human reason and the optimistic belief that man can do whatever he wills to do. Luther had discovered in Scripture that man's righteousness, however idealistically projected and persistently pursued by man, can never satisfy the demands of God's righteousness. To become righteous in the sight of God, to become a man of God, meant for Luther to appropriate by faith the righteousness of Christ, who achieved this righteousness for man.

Wilhelm Link titled his monumental book *Das Ringen Luthers um die Freiheit der Theologie von der Philosophie*.⁸ It is true, to extricate himself and Biblical theology from the tentacles of scholastic philosophy was for Luther a *Ringen*, a struggle in which he was engaged throughout his life. In this struggle Luther was not victorious in the sense that he defined once for all and in a neat system of categories and *loci* the precise sphere, function, and methodology of philosophy, as well as the precise sphere, function, and methodology of theology. He was not a maker of systems. But Luther did know, by God's grace, that the mysteries revealed by the Spirit of God in Holy Scripture can be perceived only by a faith which the Spirit of God Himself creates, and that this faith enables the Christian to have the certain hope that he will fully understand in the life to come what the most brilliant philosophic mind cannot know and discover by itself. Luther's *Ringen* was, therefore, not a purposeless *Ringen*. It was not an academic joust between himself and Aristotle and the latter's medieval disciples.

⁸ (München: Christian Kaiser, 1940). This is by far the most thorough and comprehensive analysis of the problem.

Nor did his *Ringen* terminate in a draw, in a deadlock, in a truce. On the contrary, Luther's *Ringen* culminated in a triumph of faith over reason and philosophy, a triumph grounded wholly in the *solas Christus, sola gratia, sola fide, and sola Scriptura*.

Luther's break with Aristotelian metaphysics, his emphasis on faith as opposed to reason, his discovery that Holy Scripture is indeed God's supreme revelation to man—as well as his recognition that philosophic subjects such as logic, rhetoric, and poetics have a legitimate place in the life of the Christian man—had a decisive influence on the university of Wittenberg and soon after on Lutheran education in general. On May 18, 1517, Luther wrote: "Our theology and St. Augustine are continuing to prosper and reign in our university through the hand of God. Aristotle is declining daily and is inclining toward a fall which will end him forever. It is remarkable how lectures on the *Sentences* are despised; no one can hope to get an audience unless he proposes to lecture on this theology: that is, the Bible, St. Augustine, or some doctor of ecclesiastical authority."⁹ Within a few years the curriculum at Wittenberg underwent further significant changes. Ernest G. Schwiebert (p. 18) says: "In 1520 the university curriculum was again revised by authority of the Elector. Now Aristotle's physics, metaphysics, and ethics were dropped, but his logic, rhetoric, and poetry, so useful to the eloquence of future clergymen, were to be retained. . . . By 1523 the divinity student was to be well trained in the classics; and Latin, Greek, and Hebrew were to be taught with great thoroughness. All theological training was to be based exclusively on the Bible."

It is not within the scope of this study to tell of the reorganization of schools in the northern lands of Germany by Johannes Bugenhagen and of the organization of humanistic schools in the Saxon lands by Melanchthon. But attention should be called to the subject matter taught in these reorganized and newly organized schools. Again we quote Schwiebert (p. 29): "In organization and technique these schools differed little from the schools which Luther attended as a boy, but in the subject matter taught there was wide variance. The new Gospel teaching dominated the whole educational system. New textbooks were written, many by

⁹ Quoted by Ernest G. Schwiebert in his "The Reformation from a New Perspective," *Church History*, XVII (March 1948), 17. See W-Br 1, 98 f.

Melanchthon, and special emphasis was placed on the study of the Catechism. The new Lutheran school system provided education for all classes in society from the 'cradle to the grave.' Without its educational system, the German Reformation would not have enjoyed such phenomenal growth."

This study does not purpose to trace the further development of Lutheran education from the days of Luther to our own day. Nor is it the intention of this study to point up the place which philosophy occupied in the curricula of Lutheran schools since the rise of the humanistic schools in Germany. But it may be said that in a general way the findings of Jaroslav Pelikan,¹⁰ who traced the relation of philosophy to theology in the age of Orthodoxy, in the age of Rationalism, and in the nineteenth century, are applicable to the relationship of philosophy to Lutheran education throughout these centuries. Depending on the degree in which Lutheran confessional consciousness asserted itself in the past four centuries, Lutheran education took a hesitant, skeptical, indifferent, or kindly attitude to philosophy. When Lutheran theology permitted reason to become the criterion and judge in matters dealing with the Christian faith and the truth of Holy Scripture, as happened in the age of Rationalism, then not only Lutheran theology but also Lutheran education suffered a shameful defeat.

In this brief overview of the history of Lutheran education and philosophy's place in Lutheran education it seems necessary to note a number of factors which made the *Ringen* on the part of Lutheran educators to keep Lutheran theology free from the incursions of metaphysical thought most difficult. We merely list some of these factors. There was the apologetic effort of Lutheran theologians in the era of Orthodoxy to defend Lutheran teaching against the errors of both Roman Catholic and Calvinistic doctrine. In this effort the defenders found it necessary to resort to philosophic terminology that had been used in the scholastic period and to meet the opponent with carefully thought-out counter-arguments. There is also the consideration that both philosophy and theology dealt with some of the same basic questions regarding God, man, and the universe. Though each discipline dealt with these questions on the basis of different premises and different

¹⁰ *From Luther to Kierkegaard: A Study in the History of Theology* (St. Louis: Concordia Publishing House, 1950).

objectives, they did deal largely with the same subject areas. We note, furthermore, that philosophy, which is largely the stratification of philosophic curiosity, is at the same time, when it is taught and studied, a challenge to philosophize, that is, to be intellectually curious. And it makes little difference which areas of philosophic thought are involved, whether logic, metaphysics, aesthetics, ethics, or some other phase of philosophy. For these stratified areas of thought, since they themselves are the result of philosophic inquiry, compel the serious and thoughtful student to philosophize. To the extent that Lutheran education had in its curricula philosophic studies it encouraged and abetted philosophic inquiry.

Furthermore, it was possible, as it is now, to keep the two disciplines, theology and philosophy, separate and distinct in the pulpit and in Lutheran theological schools, where Lutheran teachers with a strong Lutheran consciousness taught Lutheran theology to Lutheran students preparing to enter the Lutheran ministry or to become Lutheran teachers. But what happened then, and what does happen now, to students who, though they received a sound Lutheran education and learned to know the place of reason and the place of faith in Christian life, are, as a result of their secular vocation, thrust into the tempests of life where they face day by day the most diversified forms of metaphysical speculation? Again, one must not overlook the powerful impact made not only on philosophic and scientific but also on theological thought by the implications of the Newtonian world view, the Darwinian theory of evolution, and the contemporary picture of the physical universe. Furthermore, one must take into account the rising interest in education itself within the last two centuries as an area of inconceivably challenging dimensions involving not merely objectives and curricula but also the conclusions of the sociological and psychological sciences. Education itself has become an area of intelligent curiosity. It suggests endless questions of a theological, scientific, and of a metaphysical character. Finally, Lutheran education in our Church must carry on a continuous warfare against all systems of education which elevate reason above divine truth and make the "natural light of reason" the god who alone can give guidance and help to man in this bewildering age. The moment we forget that God enlightened the

world through the incarnation, the life, the death, and the resurrection of Christ and by that act exposed the darkness inherent in human reason; furthermore, when we forget that the brilliant light of the Gospel shone into the darkened world in the sixteenth century as a result in particular of the discovery of the Gospel by Martin Luther; finally, when we forget that the pure Gospel is the greatest treasure of Lutheranism and therefore also of Lutheran education — when we forget all this, we, too, are in danger of gradually substituting for that light the "natural light of reason." It is but a small step from Lutheran education, with its emphasis on the Gospel, to rationalism, humanism, and secularism.

From the above observations it should be clear that Lutheran educators must regard it as their major objective to make the light of the Gospel as well as all Scriptural truth regnant in their private and professional life. They must seek also to teach in such a way that the intellectual curiosity of their pupils and students will submit in obedient faith to the Gospel and to all divinely revealed truth. Our pupils and students, moreover, should be so thoroughly grounded in their faith that they will be able to discern the difference between divine truth and approximations of truth arrived at by human effort, as well as bald metaphysical speculation and idle curiosity. In short, Lutheran educators should concern themselves with developing critical analysis, above all, for the purpose of helping the products of their schools to differentiate between what is right and wrong in the sight of God and to arrive at God-pleasing decisions. Two illustrations may prove helpful:

In the Atomic Energy Museum in Oak Ridge, Tenn., the visiting tourist is profoundly impressed by the displays of modern physics. As he listens to fascinating lectures and moves about from exhibit room to exhibit room, his attention is arrested by a poster which reads:

The atom is the building block of matter.
All things are made of atoms,
All things living and dead . . .
The sun, the moon, and the stars,
The letters on which this is written,
A piece of uranium,
Yes, YOU, yourself . . .
ALL are made of atoms.

Will the Christian who is a product of Lutheran education, as he reads this poster, detect in it a grievous error? Will he say to himself: My "self," my soul, my life, has not been proved by science to consist of atoms? Will he be able to discern the materialistic accent in this account of the atom?

Another illustration. In an article titled "Antitheses in Education" Professor Cornelius van Til suggests that "since man is a self-conscious and active being, his most characteristic human traits will manifest themselves more fully in the movement of time, that is, in history, than in the immovable atmosphere of space."¹¹ From this observation he draws the conclusion: "*Since the more definitely temporal facts lie closer to the center of the glory of God* [italics ours], we should connect the spatial facts with the temporal facts and use the latter as media of transmission of the glory of the spatial facts to God." On reading this statement, the Christian who is a product of Lutheran education should ask himself: Do the more definitely temporal facts lie closer to the center of the glory of God than the spatial facts? If he is aware of what Lutheran education tried to teach him, he will say to himself: "Isn't the spatial fact involved in the incarnation of Christ as close to the center of the glory of God as the temporal fact?" On further reflection he will tell himself: The miracle of the birth of Christ lies not only in the fact that Christ was born in the fullness of the time but also in the fact that He was born at all, that He became incarnate, that the *infinitus* took on the *finitum*, that the Creator became creature. And he will add: The Incarnation is indeed a miracle of time, but it is equally a miracle of space. And if he knows Luther's great Christmas hymn "Gelobet seist du, Jesu Christ," he may recall the stanza:

Den aller Welt Kreis nie beschlosz,
Der liegt in Marien Schosz;
Er ist ein Kindlein worden klein,
Der alle Ding' erhält allein.

Professor van Til meant to be theological, but, unfortunately, his metaphysical views outsmarted his theological views.

¹¹ The article appeared in *Fundamentals in Christian Education* (Grand Rapids, Mich: Wm. B. Eerdmans Publishing Co., 1953), p. 453.

We shall now summarize our answer to the question: What should be the relation of philosophy to Lutheran education? Our answer is the following: Lutheran education need not attempt to escape from philosophy viewed either as synthesis or as analysis. Philosophy, too, belongs into the category of "all things" regarding which Paul writes: "All things are yours" (1 Cor. 3:21) and: "Test everything; hold fast what is good" (1 Thess. 5:21).¹² Lutheran education should recognize philosophy as a subject area which because of its content and its disciplinary value has a legitimate place in Lutheran education. But Lutheran education may not allow philosophy undue rights and privileges. It must be concerned that human reason, which is the determining principle in all philosophic enterprise, is never allowed to enter the sanctuary of the Christian faith and to dictate to Lutheran theology what must be accepted wholly on the ground of faith. Finally, Lutheran education must realize that Christian faith is more than assent to truth, that it is essentially a laying hold of, and a clinging to, Jesus Christ, the Savior of the world, and that this faith assures the sinner of God's pardon, creates in him a new life, fills his trembling heart with the certain hope in a glory to be revealed, and that it is an unfailing dynamo which motivates the Christian to live day by day *coram Deo*, to perform God-pleasing works, and to remain steadfast in all trials and temptations.

But granted that there is a legitimate place for philosophy in Lutheran education, the question arises: Can there be a Lutheran philosophy of education? Much depends on how one interprets the term "philosophy." For many philosophers the term is suspect. The Logical Positivists in particular do not like it. For Logical Positivism is a kind of revolt of philosophers against philosophy. It is an antiphilosopical philosophy which even tries to remove the historical name "philosophy" and to replace it with "Unified Science." According to Logical Positivists, the only business left to philosophy is that of clarifying the concepts and statements of science by means of logical and semantic analysis. Nevertheless, the term "philosophy" is still a respectable term. We may even speak of a "Lutheran philosophy" of education.

¹² All Bible passages in this article are cited from the RSV.

In the following we are employing the term "Lutheran philosophy" as meaning a reasonably comprehensive statement of what is theologically most essential in any statement which attempts to define the character of Lutheran education. The term "philosophy" also allows for digressions into philosophic thought which such current terms as "bases" and "fundamentals" do not readily permit.

II

A LUTHERAN PHILOSOPHY OF EDUCATION

As we have noted in the introduction of this study, *Lutheran philosophy must be Christ-oriented*. What does this mean? Every philosophy of education is oriented to a professed or nonprofessed ultimate reality. Atheistic existentialists like Paul Sartre do not share this observation. For Paul Sartre there is no ultimate reality. For him man is dependent entirely on himself for interpreting experience. But Sartre seems not to be aware that even in his analysis there exists an object which the subject, man, constantly takes into account. This object is man. For Sartre, therefore, man is both the independent unit existing by himself and at the same time the frame of reference and the point of orientation to which this independent unit relates itself.

The fact of the matter is that we seem never to be able to expel from our minds the consideration that somehow and in some mysterious way every datum of experience and every apparently independent phenomenon is related somehow to some other reality. For idealists that final frame of reference is Mind, Reason, the Hegelian Absolute, the Spencerian Unknowable. For naturalists of every classification it is a reality within the limits of sense experience. It might be physical atoms, or some other physical substance, or energy written in upper or lower case. We contend that every educational process is oriented toward something beyond it, to some kind of reality, true or imaginary, which gives direction to its theory and practice. From the Lutheran point of view, that ultimate point of orientation, which is at the same time the goal of education, is the God who became incarnate in His Son Jesus Christ. Lutherans believe that despairingly little can be known of God apart from God's own revelation in His incarnate Son, of whom the Holy Scriptures bear witness.

This God-in-Christ is the ultimate reality and frame of reference of all Christian thought and therefore also of Lutheran education. His place in the universe and in the church is frequently and clearly described in the writings of the New Testament, but in a most comprehensive manner in Paul's epistles to the Colossians and Ephesians. We note in particular Col. 1:13-20:

He [the Father] has delivered us from the dominion of darkness and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the first-born of all creation; for in Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through Him and for Him. He is before all things, and in Him all things hold together. He is the head of the body, the church. He is the beginning, the first-born from the dead, that in everything He might be pre-eminent. For in Him all the fullness of God was pleased to dwell, and through Him to reconcile in Himself all things, whether on earth or in heaven, making peace by the blood of His cross.

From this passage we bring to the surface only a number of basic thoughts. Paul reminds the Colossians—and it is quite possible that the Colossians were assailed by greater dangers to their faith as a result of prevailing Gnostic and Stoic heresies than we are by the prevailing heresies of our day—that the focal center of all reality is Christ. He is the image of the invisible God. He is therefore not a logical construct, not a metaphysical concept, but a reflection of the very being of God. "In Him all the fullness of God was pleased to dwell."

Through Christ the whole universe came into being. But this universe, so Paul suggests to the Colossians, is more than a three-story universe with heaven above, earth in the center, and hell beneath. It is a universe which includes all such invisible powerful creatures as thrones, dominions, principalities, and authorities; therefore all those realities in the vast expanse of the world which the lenses of the most powerful telescopes and the bombardments of the hugest cyclotrons are not able to detect.

All things were also created *for* Christ. The entire universe exists for His honor, glory, and praise. The universe is not an

aimless and purposeless entity. On the contrary, it has teleological significance. Again, "In Him all things hold together," that is, in Him all things cohere. He is, as it were, the hub of the wheel, the gravitational force which attracts all realities to Himself, the inexhaustible energy which unceasingly to the end of time keeps the huge wheels of this universe moving and which supplies and governs the life of the most minute creatures.

"He is the head of the body, the church . . . that in everything He might be pre-eminent." He founded the church. He purchased it with His own blood. He rules and sustains it. He fills it with His life and His Spirit. To Him therefore the church offers praise and honor and thanks. And He will lead His church to eternal glory and bliss. Through Him God reconciled "in Himself all things, whether on earth or in heaven, making peace by the blood of His cross." By His redemption He reconciled to God both Jews and Gentiles and merited for both forgiveness. By His death on the cross He removed the curse that because of man's sin rested on all creation. Therefore He is pre-eminent in everything. This means that Lutheran education, too, must seek to glorify Him in all its endeavors. Christ must be pre-eminent in Lutheran education in the sense that all Lutheran educational theory and practice acknowledges Him as its Lord and is intent on relating itself to Him as the ultimate and foremost frame of reference.

To the extent that Lutheran education is Christ-oriented, it recognizes also in its fullest sense the true relation of man to this Christ. Man, too, is a creature and is included in that sweeping statement, "In Him all things were created." And it remains a fact that, among all creatures, man is still the foremost. We do not share the pessimism to which Karl Heim calls attention in the words:

Since Luther the situation has fundamentally changed. In his day Man occupied the centre of the universe. Today Man is an infinitesimal grain of sand in midst of an immeasurable sandy waste. For this speck of dust to suppose that it is at the centre of the cosmos, and that its eternal future is the main preoccupation of the Creator of the universe, is quite as ridiculous, from the purely scientific point of view, as for a colony of aphids, clustering on the leaf of a tree in the forest, to imagine in a fit of megalomania that not merely the whole leaf but the whole

earth exists solely for their sake and that the destruction of the leaf on which they have settled would mean the end of the world.¹³

It is true that man is only a speck of dust in this vast universe. But the wonder of it is that it was for man that the Son of God became incarnate. Again, however much one may wish to define the nature of man biologically, sociologically, and psychologically, the Lutheran educator will always remember that the God-in-Christ made man and saved man.

Man therefore is not the final product of an evolutionary force which at some point in past time caused life to appear and through countless ages and by some mechanical principle of natural selection ultimately produced that living organism known as "man." In the face of all opposition the Lutheran educator believes, teaches, and confesses that man was created by a special act of God and that he was "fearfully and wonderfully made."

But the Lutheran educator also wants his pupils and students to know that man of his own choice became a fallen creature enslaved by sin, an enemy of his Creator, a citizen of the kingdom of darkness and Satan, and that man is utterly unable to re-establish his former blissful relation to God. It gives the Lutheran educator special joy and satisfaction to be able to spell out to the youth entrusted to him that Christ reconciled man to God and that everyone who in faith accepts this reconciliation has forgiveness, is a beloved child of God, and a member of Christ's body, and an heir of heaven. A Lutheran philosophy of education therefore views man in every sense of his being as being related to the God-in-Christ as his Creator, Reconciler, and Redeemer.

"The proper study of mankind is man" is a cliché which has for more than a century guided the thinking and determined the efforts of many of the world's most famous scientists, anthropologists, sociologists, and psychologists. These efforts have brought many blessings to man. A Lutheran philosophy of education takes into account the collective findings of researches dealing with the nature of man and is grateful to God for whatever these researches have contributed to a better understanding of man. A Lutheran

¹³ *Faith and Natural Science* (New York: Harper & Brothers, c. 1953), pp. 13, 14.

philosophy of education will therefore incorporate into its program of education whatever light these researches shed on the structure of the human body and on the behavior which man as a living organism manifests. But Lutheran education always bears in mind that man will never be able to discover what his true nature is in the sight of God, that he will never understand the mysteries involved in "life" and psychosomatic relationships, and that man will never become "god" in the sense that he, too, can by his word create worlds "so that what is seen was made out of things which do not appear" (Heb. 11:3). Lutheran educators are especially mindful that because man is God's creature, he remains indebted and accountable to God, that he is living either under divine judgment or under divine grace, and that salvation is his only when in faith he walks the narrow path which leads via the cross and the grave to the throne of the Lamb.

A Lutheran philosophy of education must be Christ-oriented. But as was indicated in the introduction of this study, *it must also be governed by Luther's directive: "Above all things the Holy Scriptures should be the principal and most common lesson in the higher and lower schools."* If we therefore ask: How can a Lutheran philosophy of education achieve its objective? How can Lutheran education become truly Christ-oriented? How can it justify its existence in the face of competing systems of education? How can it so mold the thinking of its products that these will acquit themselves as Christian men and women in the stern battles of life? The answer to these questions lies in Luther's directive.

For what was it that gave Luther a faith which enabled him to be victorious in his many trials and difficulties? Luther revered and loved the Holy Scriptures long before he became the Reformer. But when he discovered, as a result of his study of the Scriptures, that in these sacred writings God revealed His righteousness "through faith for faith," Holy Scripture took on for him a new meaning. Now he read and studied its precious content and meditated on it as he had never done before. Now he realized that its true purpose is to lead man to a living faith in Jesus Christ. Now he knew that God, who once spoke to the prophets and to the apostles, is still speaking in their words to those who attentively and prayerfully read and ponder them. And as he continued his

study of Holy Scripture, he began to see more and more clearly what an inexhaustible treasure it is. He began to see that it is truly a light that enlightens man's darkened mind, a lamp which lights up man's path through the nebulous valleys and up the craggy mountainsides of life. For these reasons Luther believed that the study of Holy Scripture should occupy the most prominent place in Christian education.

Lutheran education always is in danger of compromising Luther's directive. It must be careful, on the one hand, not to permit instruction about Holy Scripture to become a substitute for the study of Scripture itself. It must, on the other hand, guard against the fallacy that it has fully followed Luther's directive when it provides a systematic presentation of Biblical truth on the basis of the Catechism or some other summary of Biblical teaching. However valuable these approaches to the study of Scripture are, they are only approaches which lead into the vestibule, but not necessarily into the holy of holies of the Scriptures themselves.

We therefore conclude that a Lutheran philosophy of education becomes truly functional only insofar as in all our agencies of education the living Word of the living God as recorded in the Scriptures is read, studied, communicated, and expounded. To develop in our pupils and students a mind which is at all times oriented to Christ and which is competent to check its experiences against the unerring truth of God's Word necessitates undiminishing engagement with this Word of the living God. This God spoke to man through the Word of the prophets. He spoke to man in His Son. He spoke to man through the Word of the apostles. He still speaks to man in these prophetic and apostolic writings. Obviously this Word of Scripture must be the most basic study in the entire process of Lutheran education. To the extent that the study of this Word does not receive its full due in all agencies of Lutheran education, to that extent the aim and purpose of Lutheran education is not realized. Through the Word of God the Holy Spirit makes Christians who concern themselves with orienting all their experiences to Christ. Through that same Word the Holy Spirit nourishes and preserves Christian faith. As a result of the influence of the Word of God on their minds and hearts, the products of our system of schools acquire more and more the

competence to distinguish between divine truth and scientific approximations of truth or "assured" results of science, and speculative philosophy. We repeat Luther's directive: "Above all things the Holy Scripture should be the principal and most common lesson in the higher and lower schools."

A Lutheran philosophy of education must finally, as was suggested in the introduction of this study, *expose and warn against philosophic views which are not in harmony with Scriptural truth.* Such views are discoverable in all areas of thought on which philosophy attempts to speak. The Lutheran educator should therefore be in a position to detect these views and, as occasion demands, expose them and caution against them. In this study we shall point up, merely by way of example, false philosophic views in the areas of epistemology, ontology, ethics, and axiology.

Lutheran education, too, is genuinely interested and involved in questions pertaining to epistemology, which is the theory of knowledge. It is much concerned about the nature, origin, extent, and certainty of knowledge. It recognizes sense experience, rational inference, and intuition to be legitimate sources of knowledge which man should employ for the purpose of understanding and making this universe subservient to himself (Gen. 1:28). But the Lutheran educator must always be mindful that man's knowledge of the universe will always be restricted, that in spite of the almost incredible progress of modern science man never will be able to fathom the mysteries which everywhere surround him, and that his conclusions always will be based on only a limited number of sense data. He will remember, too, that, as a result of the Fall, all of man's capacities to know are affected by sin and that all his discoveries of "laws" operating in the universe are only aspects of higher principles governing all creation.

The Lutheran educator does not discount knowledge derived from the study of history. But on the basis of Scripture he believes that history is not a cycle but rather a line extending from creation to the final judgment, and that in this view of history the great climaxes are the deliverance of Israel from Egypt, the giving of the Law on Sinai, the judgments of God on His elect people, the incarnation, resurrection, and exaltation of Jesus Christ, the pouring out of the Holy Spirit on Pentecost, the establishment and

expansion of the church, and the catastrophic consummation of the universe culminating in the final judgment.

The Lutheran educator is truly interested also in the question of certainty. He approves all accepted methods which might yield greater certainty. He does not object to processes of validation except that he opposes the assertion that only what can be validated from experience is true. The Lutheran educator knows that absolute certainty regarding the true character of nature is not possible since man is a fallen creature. Just as there is for the Lutheran educator only one final reality to which all other realities stand in subordinate relation, so there is for him only one ultimate truth, Jesus Christ, in whom truth in all its fullness and finality became manifest. The Lutheran educator derives a maximum of joy from the consideration that he is able to tell his pupils and students that they may be certain of their salvation and that by clinging to Christ they may dismiss from their minds all anxious cares and doubts. The Lutheran educator has experienced in his own life that this certainty sustains the Christian as he falteringly gropes his way through the countless uncertainties of this present life. This certainty enables the Christian again and again to lift up his eyes to heaven, to the Captain of his salvation, who beckons, guides, supports, and leads him safely into the eternal haven.

Lutheran education is interested also in the act of knowing. It insists, in opposition to some philosophers, that objects exist entirely apart from our knowing or not knowing them. Only a realistic view of the act of knowing safeguards such basic Christian beliefs as these: that the body and blood of Christ are truly present in the Sacrament, that the resurrected Lord is truly present in His church to the end of time, that there is a hell and a heaven, and that there are hosts of angels and devils. The existence of all these realities is altogether independent of man's act of knowing.

Lutheran education can not escape questions arising in the area of metaphysics, questions involving such concepts as existence, matter, mind, space, and time. The Lutheran educator will not be a dogmatist with respect to some conclusions regarding the nature of existence though he will be on his guard regarding false inferences drawn from these conclusions. He is most emphatic in declaring that man is more than a state of mind and more than

a material substance. He asserts that man as God created him comprises both body and soul, that man as originally created by God bore the image of God, and that he was created in perfect righteousness and holiness.

The Lutheran educator allows for divergent views regarding the nature of space and time. He may agree with Whitehead that the doctrine of empty space has been eliminated by modern physics and replaced by the idea of a field of force, a field of incessant activity.¹⁴ He may even agree that matter is energy and that energy is sheer activity. Yet he will not become a dogmatist in this matter. With respect to the concept of time, the Lutheran educator will not object to the existentialist's interpretation though he will be mindful that this interpretation in no sense disposes of time as a continuum. He will remember that from God's point of view there is a $\chi\omega\nu\omega\varsigma$, that there are aeons, days, nights, and seasons, that there is a fulfillment of time, and that there is a $\kappa\alpha\iota\omega\varsigma$ granted by a merciful God to sinful mortals. The Lutheran educator is genuinely concerned in making his pupils and students aware of the fact that God views man's life as but a mathematical point, that even though God is our eternal refuge and dwelling place, with whom there is no time, man lives out his little life like the flower of the field; and that man should repent while the summons: "Today, when you hear His voice, do not harden your hearts" (Heb. 3:7), rings in his heart and ears.

The Lutheran educator is also aware of the immensity of space which this universe encompasses, of the fact that, though it is an orderly universe, it is nevertheless subject to flux, change, process, and to a final destruction or restoration. He knows that this mysterious universe proclaims the majesty of its Creator and that it "waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of Him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (Rom. 8:19-21). Apart from these basic truths to which he is committed, the Lutheran educator grants man freedom of inquiry, the right of research, the

¹⁴ From Whitehead's lecture "Nature and Life," published in *The Age of Analysis* (New York: The New American Library, c. 1955), p. 86.

privilege to inquire fully into the nature of time and to investigate the height and depth, the length and breadth, of space.

With respect to issues in the area of ethics, the Lutheran educator, on the strength of divine revelation, believes and teaches that the truly good life on earth is possible only for those who have been reborn of water and the Spirit and that all deeds performed by men not as a product of faith in Christ and in recognition of God's boundless love merit no spiritual blessing. The Lutheran educator teaches that in all social relationships the Christian places himself voluntarily under the principle of Christian love, forbearance, and forgiveness. He does not proclaim the perfectibility of society and therefore rejects all illusions about a utopian golden age in which wars will cease and nations will convert their swords into ploughshares. He cautions against every kind of millennial hope. At the same time the Lutheran educator, moved by love for all humanity, makes it his concern to activate those whom he teaches to pray for, and to promote, national and international peace and to support the government in all its efforts to bring about peace throughout the world. But the Lutheran educator also instils in his pupils and students the truth that lasting peace between the peoples of the world can be achieved only to the extent that individuals have been touched by the love of Christ.

Like Luther, the Lutheran educator recognizes the existence in this sinful world of many virtues exemplified by men not reborn by the Spirit of God, virtues ranging from chivalry to chastity. He knows that the Creator blesses these virtues in this life. But the Lutheran educator realizes the imperfection of these virtues, their selfish character, their largely blinding and seductive façade, and their unblushing partiality. In our day many secret fraternal societies are the prime example of groups parading a set of self-chosen virtues for the one purpose of exalting the nobility of their brotherhood. What Martin Luther wrote many years ago about the selfish love of the *Bruderschaften* of his day applies with equal force to many brotherhoods of our day. Luther writes: "There is another mean custom, a spiritual evil, and a false opinion in the brotherhoods. It is this that they think their brotherhood should benefit no one except themselves, whose names are recorded in the register and who pay their dues. In these brotherhoods mem-

bers learn to promote their own interest, to love themselves, to be true to themselves only, not to regard others, to think more of themselves than of others, and to expect that God will reward them more richly than others.”¹⁵

In the area of axiology, the science of values, the Lutheran educator recognizes the existence of values which man should aspire after, cultivate, and seek to preserve. He knows that many values are inherent in the objects themselves. Such values Luther, in his interpretation of the First Article and the Fourth Petition, enumerates in the Small Catechism. The Lutheran educator realizes, too, that many objects derive their value from the consideration that man seeks to acquire them, oftentimes with a desire bordering on idolatry. But the Lutheran educator will at all costs maintain that the Father in heaven intended the universe, with all it contains, to have value for man. His chief concern will be to make his pupils and students realize that the greatest value, the *summum bonum*, Jesus Christ, does not become the highest good because of the wishes of sinful man, but because of the will of God, who from eternity destined Him to be the supreme value in heaven and on earth. He “made [Christ] our wisdom, our righteousness and sanctification and redemption” (1 Cor. 1:30). Christ is the pearl of great price whether men desire this pearl or not.

The Lutheran educator also asserts that God has placed an extraordinary value on every man’s life. Jew or Gentile, man or woman, rich man, poor man, beggarman, thief — God purchased every human being with the lifeblood of His only Son. And the Lutheran educator will never fail to remind his pupils and students that eternal life is of more value for man than the costliest and choicest earthly treasures. Because of these convictions regarding value, the Lutheran educator will seek to place values in their proper perspective and relationship, will make all earthly and temporal values subordinate to eternal values, and in this way will lead his pupils and students to strive for and cultivate those values which abide to all eternity.

We have singled out some false views in philosophic thought which the Lutheran educator should be able to recognize and for

¹⁵ Quoted from W 2, 755, 24 ff., by Karl Holl in *Gesammelte Aufsätze*, I, 53, footnote.

which he should be able to supply correctives from Holy Scripture. This study is but a humble beginning of a major operation which should lead to a more comprehensive critical analysis of the vast complex of metaphysical thought to which the products of Lutheran education are exposed. For education is a wide term and embraces an area far more extensive than areas dealt with by the natural sciences, the social sciences, and other studies. It has to do with the explication and mediation of knowledge derived from all areas of human concern. If this is true, then Christian families, churches, and in particular individuals who are directly called to administer, dispense, and implement education in our church have a responsibility exceeded only by the chief concern of the church, the worldwide proclamation and application of the Gospel of Jesus Christ to sin-troubled souls. Lutheran education, insofar as its chief function is to implement and to integrate the Gospel and divine truth in general with all experiences of mankind, is in reality no more than the artillery following in the wake of the marines. The latter establish the beachhead; the former seek to establish it securely.

A concluding postscript seems in order. It is possible to have a most thoroughly articulated Lutheran philosophy of education and nevertheless to have an anemic, paralyzed, and truncated system of Lutheran education. If a choice were to be made, it would be far better not to have an articulated Lutheran philosophy of education but to have a system of Lutheran education in which every fiber and tissue of its total structure vibrates and trembles at the living Word of God. Some philosophies of education are hardly more than descriptions of existing systems of education and are in no sense a moving-picture or tape-recorded account of all that enters into the establishment, maintenance, and operation of a system of education. Other philosophies of education are projections of what a system of education should be, but for that very reason they have no exact counterpart in reality. And yet both philosophies are useful. Therefore also a Lutheran philosophy of education, when fully articulated, can be helpful. It can be a healthy catharsis of Lutheran educational thought and practice. It can also be a stimulus for improving our system of Lutheran education. In any sense Lutheran education in our church has

become, by God's grace, a phenomenon of such gigantic proportions that a thorough and comprehensive philosophy of our system of education appears to be an inflexible imperative.

St. Louis, Mo.

LUTHERAN UNITY CONFERENCES IN AUSTRALIA

Prior to the meeting of the two Lutheran churches in Australia, the ELCA and the UELCA, in the middle of August, for the discussion of church unity, at both of which President John W. Behnken of The Lutheran Church—Missouri Synod was present, Dr. Hoopmann, as the *Australian Lutheran* (August 8) reports, addressed the pastors of his group as follows:

"This conference will probably be the largest conference of Lutheran pastors ever held in Australia. May God in His great mercy bless this conference more than any other ever held. What a blessing if we could come together on the basis of the Holy Scriptures and the Confessions of the Lutheran Church and could part, determined to remain together on this foundation.

"Whenever and wherever the church has been loyal to Scripture and the Confessions, the church has prospered. Whenever and wherever the church has departed from Scripture and the Confessions, the church has suffered. Compromises contrary to Scripture and the Confessions have never been a blessing to any church. If we wish to do the right thing, we must therefore ask God to guide us. 'We can expect great things,' a pastor wrote me today, 'if we go to Jindera and Walla with hundreds of praying congregations behind us.'"

Having asked all pastors to offer up a special intercession in their congregations before the conferences, President Hoopmann suggested the following prayer:

"Lord God, our heavenly Father, be merciful unto us and bless the conferences about to be held in the interest of Lutheran unity. Thou hast blessed our efforts in the past to bring about such unity. Continue to bless them also in future. Let Thy special blessing rest upon the pastors who will meet to give further consideration to this matter. Sanctify them through Thy truth, and grant them Thy Spirit in rich measure so that Thy will be done. Thou art able to do exceeding abundantly above all that we ask or think. Thou art able to remove all obstacles that still remain. Remove them, we humbly beseech Thee, and hear our prayer for Jesus' sake. Amen."

Conferences conducted in this fine Christian spirit certainly cannot fail to promote the Lord's cause.

JOHN THEODORE MUELLER

HOMILETICS

Outlines on the Ranke Epistles

MISERICORDIAS DOMINI

1 JOHN 1:1-7 (key verses, 3, 7)

The longing for happiness is universal. Every human heart hungers for it. One day a troubled and distressed man came to an unbelieving preacher for help, for comfort, assurance, and peace of conscience. The godless preacher advised: "Forget about those things! Go to hear that famous comedian who is keeping his audiences in an uproar. He will rid you of your morbid broodings." After a moment of silence the troubled man groaned, "I am that comedian." One day, when his Christian friends were troubled and distressed, the apostle John, by inspiration, wrote to them this beautiful letter to comfort and assure them, to give them peace of conscience, to make them happy. In this first chapter, John says, in effect: If you want to be happy, if your joy is to be complete, it must be based on:

Fellowship with God

and let me assure you, you can

I. Trust in the Word of Life

A. Christ is the Word of Life (vv. 1-3)

1. He is Word, the Logos (vv. 1,2). Cf. the Prolog (John 1:1,2). He was "from the beginning" (v. 1). He was "manifested" (v. 2), the Word made flesh (John 1:14). Christ was manifested in the "Christmas miracle" (Luke 2:11), and in "Him dwelleth all the fullness of the God-head bodily" (Col. 2:9).
2. Christ is the Word of Life (vv. 1,2). Eternal Himself, He is the Giver of life, the Creator (John 1:3). He came to give life to us (John 10:10). He spoke life-giving words: "I am . . . the Life" (John 14:6), "the Resurrection and the Life" (John 11:25,26). He is the "Good Shepherd" (Gospel for today, John 10:11-16), the "true God and eternal Life" (1 John 5:20).

B. The Disciples trusted in Him as the Word of Life (vv.1-3)

1. They knew Him from personal experience (v. 1). "That . . . which we have heard" (His words); "seen" (the miracles); "looked upon" (His glory); "hands have handled" (after His resurrection). We know He is Christ, the Word of Life.
2. They trusted in Him (v.3). "That . . . One . . . declare we unto you." Trusting Him, they proclaimed His message faithfully, fearlessly. They were threatened, imprisoned, yet they preached Christ (Acts 4:10-12,20). The records of the Book of Acts, of history, prove their courage and abiding trust in Him.

C. You can trust Him as the Word of Life (v.3)

1. We speak to you of Christ, that you may have fellowship with us, fellowship with the Father and with His Son. Our coins are inscribed, "In God We Trust." Do we? Or is it just an empty phrase? Are we enjoying fellowship with God, or seeking for happiness in other things? Many seek happiness in material and temporal things—in money, in excessive living, in shady places, in power, etc. Where are you looking for happiness? God made you. God gave you a soul—a soul happy only in fellowship with Him; unhappy and haunted when separated from Him.
2. Come to Him for happiness, for
 - a. Peace. Your sins are forgiven. His blood has cleansed you (v. 7).
 - b. Hope. Jesus is your soul's Hope, your sole Hope (John 14:6). He promises: "Lo, I am with you alway" (Matthew 28:20). Don't worry about the tomorrows in your life, for not one promise of God has failed or will fail.
 - c. Joy. "Rejoice in the Lord alway" (Phil. 4:4). Christian joy turns mourning into melody, the dark clouds of distress into the bright beams of May mornings. Let the worldly drown their sorrows. Let the ungodly search in a thousand places for happiness. Your joy is made complete (v. 4) in your fellowship with Christ, the Word of Life, in whom you trust.

II. *Walk in the Light*

A. God is Light (v.5)

"In Him is no darkness at all." He never varies, never

wavers. He can be trusted, even when He leads us into the dark alleys of trial, sickness, sorrow, heartache, loneliness. He is "the Father of lights" (James 1:17). He is light for us, as David sings, "The Lord is my Light and my Salvation" (Ps. 27:1), for

B. Christ is the Light of the world (vv. 5-7)

Cf. Prolog (John 1:4, 9). "I am the Light of the world" (John 8:12). This is good news, wonderful news, for every sinner bowed low with a besetting sin (the drunkard, the gambler, the proud, the greedy); for every person with a family problem, for every person with a heart burdened with grief, with the loneliness of a loved one taken away. He is the Light of the world whose blood cleanses from all sin, who showed how to meet temptation, who assures always of His love and mercy. Don't despair. He is near. He will warm your heart, cheer your spirit, never leave you nor forsake you.

C. We are to walk in the Light (vv. 6, 7)

1. We are in darkness without God (v. 6). By nature we are spiritually blind, dead, enemies of God. If we walk in darkness, we live a tragic lie; we walk with the wicked (Prov. 4:19; Ps. 82:5); we have fellowship with the devil (Eph. 6:12; 1 John 3:8). Let us "cast off the works of darkness" (Rom. 13:12, 13).
2. We are to walk in the light with God (v. 7). The darkness of sin is still there (Ps. 14:3; Eccl. 7:20). God has pronounced His curse upon sin (Rom. 3:10). There is only one way to come to Him — like the publican (Luke 18:9-14). But there is forgiveness (v. 7) when we ask God for mercy (vv. 8-10). Thank God, we can walk in the light!

Ours is a blessed walk with God (v. 7). The soldier, the traveler, longs for home, for a sight of the Statue of Liberty, the Golden Gate. St. Augustine said: "Our hearts are restless until they rest in Thee, O God." With our God, we are at rest, we are at peace, we have assurance for each day, for eternity. The screaming jet plane flashes by, and all the air seems to be smothered by the roar of the exhausts. We look up at our Savior on the cross, and all the wickedness of the world is smothered by the love streaming down from Calvary. We are privileged to walk in fellowship with the saints (v. 3). We join the company of the courageous disciples, the Redeemed of all ages. We can walk with our shoulders back, with a confident stride, with our eyes

up, knowing that all is well now. And He will keep on making all things work together for our good, until we are there with Him in the light and glory and happiness of heaven. We can walk with confidence until we are in the presence of Christ and in fellowship with God forevermore. Then our joy will be complete!

Omaha, Nebr.

ELMER E. MUELLER

JUBILATE

1 JOHN 2:12-17

In this letter the aged John is writing to Christians whom he loves. The burden on his heart and in his letter is that they should love one another. What a great lesson for us! A Christian congregation is to be the body of Christ in that place, each member concerned for, and conveying spiritual life to, the other one. The disaster when that fails; the purpose of God when that succeeds. Just before this text John reminds that to love the brother is the "commandment" of Christ in the Upper Room. Where shall we get the resources for that love to one another in home and church? John says:

Cultivate the Love That Comes from God

I. *This is not the love that comes from the world*

- A. Not only God offers a kind of love. The world, too, makes its offer. The world is the sum total of people who are without the life of God—that have not found Him or have repudiated Him.
- B. The prime movers in the world, replacing the life and the drive of God in the heart, are "the lust of the flesh, the lust of the eyes, and the pride of life." Comprehensive: the drives possessing the innermost will; the drive attaching to desire for possession; and the gratification of self first. Note how these drives have tried to conquer business, advertising, government, recreation, education. On every side, and through the flesh within, they are offered to the Christian to be the impulse for his living toward his fellow man.
- C. These are not of the Father. Instead of marks of life, they are marks of death. Instead of helps for doing the will of God and loving the brother (v. 10), they are facilities for blocking that life and invoking the judgment of death (vv. 10, 11). They can't last; but this means not only that they stop but that the final Judgment of God comes upon them at the end. No, we

can't go to the world, much as we find our old flesh enjoying its method, much as we are preoccupied by its propaganda for flesh, self-indulgence, pride.

II. *This is the love that God gives through Jesus*

- A. To have God's own power for love, we have to be told over and over again that our sins are forgiven for the sake of the redeeming work of Jesus (v. 12; cf. 1:9; 2:1,2). We are not autonomous, but as little children we are to depend over and over on that act of redeeming love by which our sins are covered and new life can appear.
- B. This is the love that when we find it operative within us, is a mark of God's own presence and activity in the heart (v. 13 a). The youngest Christian can have this experience of a father in faith; for that knowledge of God's work depends on Him who made us and redeemed us ("from the beginning," v. 14).
- C. This is the love that proceeds where Christians overcome world, flesh, and devil and that in the virility which is Christ's doing and is sustained by His indwelling moves on to self-sacrifice and tasks of love (vv. 13,14). The veteran of the Cross finds his youth renewed as the eagle's where he fastens on this constant supply and becomes partaker of this victory. Cf. John 16:33.
- D. The demands of love to our brethren are always new and changing. But the power for it has ever been with us, and it requires the same pondering of Jesus' work under God, the same Word of His redeeming work, that we have always known, in order to grow in this love. Cf. 1 John 4:10, 11.

The church needs people who love one another. The times are against it; our civilization frustrates it; our flesh resists it. But here is God and His Christ. By richly employing His giving let us cultivate the love that is His gift.

St. Louis, Mo.

RICHARD R. CAEMMERER

CANTATE

1 JOHN 3:1-8

Everyone wants to belong. "Lostness," "rootlessness"—problems of our time. The Christian is a person who has overcome this problem. He belongs. He has been found by One who loves him. He has been made a "son of God." We are often unmindful of the rich meaning of this term. It changes our life. Something to sing about.

Christians Should Know Themselves as Sons of God and Live as Sons of God

I. *Christians are sons of God*

- A. Christians have been made sons of God by His love (v.1). This love is amazing, since it took us as sinners and elevated us to sonship. God did this through the Son, Jesus Christ. We are sons by virtue of our relation to the Son of God.
- B. As sons of God, we look forward to a glorious destiny (v.2). This underlines and furthers the inestimable privilege accorded to us. God has made us His in time. He means us to be His in eternity as well. V.2 b expresses the content of this destiny — to be fully conformed to Christ.
- C. Being sons of God manifests itself in a Christlike life here and now. Cf. vv. 3, 6, 7. "Sons of God" is no mere label pasted on us. It is a title with a real and living effect. As sons we become like the Son. We live the outgoing life of love. (Collect)
- D. This is the life. We have found our destiny. We belong. We are glad. Cf. the mood expressed in v. 1 again.

II. *Christians are faced with the danger of losing their sonship*

- A. We can forget what being a son of God means. We can forget that holiness is part of a Christian's calling. We can forget the striving for perfection. Gnostics of St. John's day. Modern easygoing Christians who forget the ethical responsibilities that flow from our status as sons. Sin regarded lightly.
- B. When we sin, we violate the holy will of God (v.4). When we sin, we indicate that we are under the sway of powers opposed to God (v.8a). The majesty of God and the dread power of the Evil One serve to remind us of the horror of sin.
- C. Sin can disqualify us as sons of God (v.6b). Persisted in, entertained, sin can cancel out our sonship and can reduce us to the bondage and lostness from which we were delivered.

III. *Christians will apply to Christ to retain their sonship*

- A. Fleeing this danger, Christians will seek God's forgiveness in Christ. Here is where God has spoken His Word of forgiveness. Christ takes away sin (v. 5; Is. 53:5,6). The Father, for Jesus' sake, forgives penitent sons. (Luke 15)

- B. Fleeing this danger, the Christian will seek from Christ the power to live the life as a son of God. Those who sin are under the power of the Evil One. Christ has broken this power (v. 8 b). His victory means power for us to serve Him.
- C. The Christian, as a son of God, is enabled to live conformed to Christ. He will live thus in his calling. He will be Christ to all (v. 7 b). He will continue to strive for a greater conformity to Christ until he "shall see Him as He is."

We do belong. We are sons of God. Let this high privilege be in us a power to lead us upward to live as God's own Son has lived.

Yonkers, N. Y.

RICHARD E. KOENIG

ROGATE

1 JOHN 5:12-21 (key verses, 14-16 a)

Prayer has been called the "central phenomenon of religion." Faith, in Luther's judgment, is "prayer and nothing but prayer." It has been said that "praying is to religion what thinking is to philosophy." One of the first things that the average man thinks of when he thinks of religion is prayer. The nonpraying man is rightly considered religiously dead. But too often we think of prayer in terms of asking for something for ourselves. Therefore we must absorb the message of today's text:

The Confident Christian Prays for His Brother

I. *The Christian faith produces the confidence of prayer*

A. *Christians "have" the Son* (v. 12). "Have" means the same as, but it is more vivid than, "believe on" (v. 13), which has become pale through misuse and overuse. To "have" the Son is to possess Him, hold Him in your grip, cling to Him, have a claim on Him. This begins at the foot of the cross, through which He claimed us, because Christ's saving death for us gives us the Son and His power. A sermon on prayer must begin there. *Illustration:* A sick person whose life is being saved by a doctor's careful treatment "has" that doctor. There is a relationship of confidence and gratitude bordering on possession. *Parallels:* 1 John 2:23; 2 John 9.

B. *Having the Son means being born of God* (v. 18). We who have the Son have been born into a new life with new relationships and new confidences. The Son gave us a new life

when He gave His life. Being "born again" is a good metaphor for conversion. *Illustration:* The naturalized U. S. citizen is, in a sense, "born again." He has new allegiances, new privileges, new duties. Much more so is the new relationship of the Christian with Christ. *Parallels:* John 3:3, 7; 1 Peter 1:23.

- C. *Having the Son means being "in" the Son* (v. 20). The relationship gets more intimate as we probe deeper. Being "in" Christ is a tremendous New Testament concept (Eph. 1:1; Phil. 1:1; Eph. 2:13). In this new relationship we are with others in the body of Christ. This involves confidences and contacts between ourselves and Christ and one another. *Illustration:* We are "in" the Son not as a key is in a box or a house is in a town but as a child is in a family or a church member is in a congregation.
- D. *This intimate relationship produces the confidence of prayer* (v. 14). Close friends talk to one another in confidence. Man and wife, much more than close friends, share some of life's deepest confidences. Now in the union that is even more intimate—that of the Christian and Christ—there should be perfect confidence. Cp. Luther's explanation of "Our Father": "God would by these words tenderly invite us . . . with all boldness and confidence. . . ." *Parallel:* Heb. 4:16.

II. *God hears and answers us when we pray according to His will*

- A. *God wants us to pray according to His will* (v. 14). Praying according to God's will is equivalent to praying in Christ's name. As we grow in faith, more and more our will should become merged with His will. *Illustration:* Business partners, men working together, married people, and others who are constantly together begin to think alike and to anticipate the will of the other. So it should be with the Christian. *Parallels:* Eph. 1:5; Gal. 1:4; Matt. 26:39. Cp. the third petition of the Lord's Prayer.
- B. *Prayers according to God's will are heard* (v. 14). This fact should produce confidence and assurance in us. It should be enough for us to know that God is listening to our prayers.
- C. *If God hears our prayers, we have obtained our requests* (v. 15). God's hearing and answering are made synonymous. The correct prayer, that is, the prayer according to His will, is always

answered. This explains passages which speak of the absolute response that God makes to prayers of faith (Matt. 7:7; 21:22; Mark 11:24; John 14:13, 14; 15:7; 16:23—in today's Gospel—1 John 3:22). God answers prayers three ways: "yes," "no," and "not now." But with all three answers He has heard; and if the prayer is according to His will, which should also be your will, He has answered the request made of Him.

III. *God especially hears and answers prayers for the sinning brother*

- A. *Praying for the sinning brother is praying according to God's will* (v. 16). Fellowship with God implies fellowship with men expressed in intercessory prayer (1 John 1:3). Prayer can be classified as confession, thanks, adoration, intercession, and petition. This text talks about intercession. Too often we limit prayer to petition. This shows immature Christianity. (*Illustration*: There's the boy who said he didn't pray every night "because there's some nights when I don't want nothin'!") Cf. the General Prayer. Let's do it personally and privately also. Instead of talking, gossiping, and clucking, "Tsk, tsk," over the sinning brother, we should pray for him.
- B. *We are not commanded to intercede if the sin is "unto death"* (vv. 16, 17). "Sin unto death" is premeditated and persistent rejection of Christ (RSV—"mortal sin"; Goodspeed—"deadly sin"). It is difficult to classify sin. Be careful about judging. The purpose of this limitation is to avoid thinking that everyone is a brother in the life of God. V. 19 shows the contrast.
- C. *By praying for a sinning brother a Christian can bring God's life to that brother* (vv. 16, 18). Fellow members of Christ's body handle the Word of Life and feed one another with it. This is done face to face and, as the text specifies, through the power of intercession. The end of all prayer is the perfection of the whole Christian body. *Parallels*: John 10:10; James 5:14, 20; 1 Peter 4:8.

Pray for your brothers. When you think of prayer, think of interceding for a member of Christ's body, not of getting things for your body. *Rogate* means "pray." Not only this week should have its rogation days, but also all of our life should be an unending rogation (supplication) for our brothers in Christ's body who need us to keep the life of God.

Berkeley, Mo.

HAROLD W. SCHEIBERT

THE ASCENSION OF OUR LORD

EPH. 4:7-13 (key verse, 13)

Do you ever try, as I do, to picture to yourself the simple everyday surroundings of the great events of Jesus' life on earth?

I wonder, for example, whether Joseph, Mary's husband, had a quiet, solemn voice and manner, as I picture him, or whether he was bluff, big, and hearty; or whether on Easter morning the frightened disciples, hidden away in the room, were ashamed and cross with themselves when the women set out to finish Jesus' burial; whether on the day of Jesus' ascension the sky was blue and clear, with just a few lazy white clouds floating here and there, or whether the air was warm with a touch of moisture in it, inviting a friendly walk at leisurely pace and promoting pleasant feelings of contentment.

On the fortieth day after His resurrection, after His followers had seen Him from time to time, Jesus was visible to them for the last time. On Mount Olivet, near Bethany, as He spoke words of blessing, He rose higher and higher till they could see Him no more.

He told them to wait in Jerusalem for great things that were to happen. They were to be part of them. In time, as they stood there, an angel told them Jesus would come again visibly.

As the disciples turned thoughtful steps back to Jerusalem, they must have encouraged one another. The best encouragement, beyond the intervening crises and climaxes He had foretold, must have been that He would come again and that where He was now, they would be also.

Till We All Come

I. *We cannot see Jesus now, but He has not deserted us nor left us to our own devices* (vv. 7-10)

- A. The final words of Jesus to His followers recorded by Matthew, for example, are: "Lo, I am with you alway, even unto the end of the world."
- B. Remember that the Jesus who ascended is the same Jesus who in His incarnation descended. Cf. Ps. 68:18. His concern is the same now as then. (Luke 19:10)
- C. Jesus has taken His visible presence from us but has sent us His Holy Spirit, by whom Jesus is held before us as Savior and Lord. (John 15:26; 16:14)
- D. We have received grace for salvation and for preparation to qualify us for particular gifts (v. 7). Cf. Rom. 12:3-8, 1 Corinthians 12.

II. His gifts to men are for the good of His people (vv. 11, 12)

- A. Those who are God's messengers and teachers to us are to be received as gifts from Christ with honor and especially with attentive, seeking hearts. (Luke 10:16; John 20:21-23)
- B. All gifts given by Christ to His church are for the good of all and are not to be held tightly nor competitively.
- C. Christ's gift of particular people for certain uses to His church are to mature and complete the Christians, to equip them in turn to minister and to edify others.
- D. One insistent question in church life is always: Are we building an institution or organization, or is our concern to serve and edify the body of Christ? (Rom. 14:18, 19)
- E. We must be clear not only in regard to what we have been saved *from* but also in regard to what we have been saved *for*.

III. Finally, through the use of His gifts, we come to that fullness which Jesus has (v. 13)

- A. Even the best of us lacks much, but even the weakest can grow stronger. We must not be satisfied to excuse our faults but use God's gifts of men who can help us to grow in knowledge, in faith, and in virtue. (Heb. 6:1, 2 Peter 1:5, 6)
- B. Pride is the direct enemy of edification.
- C. We can grow up in Christ till we all come to heaven where Jesus is. Cf. context following.
- D. It is only through knowledge and faith in relation to Christ that spiritual growth can occur, only in heaven will unity be perfect. (2 Peter 3:18)

Like the festival of the resurrection, the festival of Christ's ascension has a thrill of confident expectancy. We do not see Him now, but we shall see Him. We have received grace and grow by His mercy, till in heaven we all come to the perfection He has.

Portland, Oreg.

OMAR STUENKEL

THEOLOGICAL OBSERVER

DIRECTIONS IN LUTHERAN LOSSES TO OTHER DENOMINATIONS

Under this heading Dr. T. G. Tappert, in the *Lutheran Quarterly* (November 1956), presents an interesting account of Lutheran pastors and laymen in the ULCA who "in the last dozen years" joined non-Lutheran denominations. Of Lutheran pastors who became ministers in other church groups he reports: 12 became Episcopalian (or Anglican); 8, Presbyterian; 5, Congregational-Christian; 4, Evangelical and Reformed; 2, Unitarian; 1, Reformed-Episcopal; 1, Reformed (Dutch); 1, United Brethren; 1, Methodist. According to available statistics, the Lutheran laymen tended to move in a direction almost diametrically opposite to that of Lutheran clergymen, as the following statistics show: to the Episcopalians, 193; to the Baptists, 243; to the Evangelical and Reformed, 792; to the Presbyterians, 1,074; to the Methodists, 1,566. Though the information on the losses of clergymen and laymen is not complete, yet, in the opinion of Dr. Tappert, the question which they raise is serious; and he closes his investigation with the words: "This appears to be a time for earnest self-examination." In itself, he believes, such losses should not be considered as too alarming, for they occur regularly. Nevertheless he asks whether there is not a special reason why Lutheran clergymen should now leave their denomination to join others. He writes: "A little over a century ago many Lutheran clergymen in North America adopted the theology and practice of the New Measure movement which they found in their environment. Is there the beginning of a tendency today to adopt the theology and the practice of a neo-Romantic demythologization which is currently flowering in our environment?"

JOHN THEODORE MUELLER

LUTHER AND OUR HYMNBOOK

Rev. Harrison Davis, pastor of the First Methodist Church, New Rochelle, N. Y., has published an inspiring article under the above heading (*Christian Century*, October 24, 1956), which deserves at least a passing notice in our periodical. It glorifies the Protestant hymnbook which Protestantism owes to Dr. Martin Luther. We select at random a few striking statements. "Do we know that it was he, Martin Luther, who put hymnals in our pews and expected us all to be singing men in the house of God?" — "Ein feste Burg — how Protestants love to sing that hymn! Give us a churchful of people, a resounding organ playing

the tune, and what a transformation is wrought in us! Shoulders straighten, eyes flash, cheeks swell and redden. No voice is too feeble or wobbly; none too untrained or inexperienced. All sing. 'This is for us!' we shout to each other across the pews. This is our song of praise to the Lord. We are in the church of the fathers of our faith when we sing it. Give us this hymn, and we and our faith come alive! . . . Heinrich Heine called it 'the Marseillaise, the battlecry, of the Reformation.' Thomas Carlyle went even farther: 'There is something in it like the sound of Alpine avalanches, or the first murmur of earthquakes.' Felix Mendelssohn gave it orchestral expression in his *Reformation Symphony*. Giacomo Meyerbeer did it operatically in his masterpiece, *The Huguenots*. Johann Sebastian Bach developed it into a cantata."

JOHN THEODORE MUELLER

THE CRUCIFIXION OF JESUS FROM THE STANDPOINT
OF PHARISAIC LAW

Under this heading, Samuel Rosenblatt of Johns Hopkins University, in the *Journal of Biblical Literature* (December 1956), endeavors to show that "if there were Pharisees among the persons responsible for the trial of Jesus and His condemnation to the cross, they must have been pseudo-Pharisees, mountebanks, and counterfeits." He writes: "Pharisaic Judaism was as severe in its repudiation of these hypocrites as the Founder of Christianity Himself." "But why, then," he asks, "are the Pharisees depicted in the NT as the chief culprits, while His actual executioner, the notorious Pontius Pilate, is all but exonerated as an unwilling instrument of the Pharisaic Jewish conspirators?" He answers the question by stating that by the time the NT was committed to writing, Christianity had ceased to be a Jewish sect. "By that time it had become a religion the majority of whose adherents were Gentiles and whose leaders were anxious to appeal to Gentiles and attract more of them to its ranks. The Pharisaic Jews, on the other hand, after the destruction of their temple and the liquidation of the Judean state, were a people without a country, discredited in the eyes of the Romans. No Gentile would have felt hurt if the onus of the burden of Jesus' crucifixion were thrown upon them, especially since ideologically the Pharisees, with their emphasis on the fulfillment of the law, were the antithesis of the Christians with their antinomian tendency. However, it escaped the authors or editors of the NT that everything about the crucifixion of Jesus could not have been planned and carried out by the official and responsible spokesmen of Pharisaic Jewry." — According to Matt. 12:14, the Pharisees plotted Christ's death, not merely the mountebanks and counterfeits.

JOHN THEODORE MUELLER

ARE MINISTERS CRACKING UP?

Dr. W. H. Hudnut, in the *Christian Century* (November 7, 1956), under this heading, reviews three suggestions made by Dr. W. Shrader of Yale Divinity School in an article published by him in *Life* magazine (August 20, 1956) on the subject "Why Ministers Are Breaking Down." The first is that the N. C. C. should conduct a nationwide survey on this point; the second, that churches over 500 members should have a multiple ministry; and the third, that congregations should alter the role they have created for their pastors. These suggestions, Dr. Hudnut thinks, are rather difficult to implement with ca. 59,000,000 Protestant Christians in America. Meanwhile, the minister himself should promote his mental health by (1) spending three or four mornings every week away from his home and office in study, prayer, and writing; (2) writing his sermons, which in the end will save time; (3) using one well-prepared sermon at the various services; (4) being spiritually creative in his office and wasting no time on unproductive calls or social engagements; (5) providing for rotation in all church offices, since permanent offices might prove to be the bane of the parson and a blight on the parish; (6) declining all noncreative demands that can possibly be declined with good grace and adequate excuse; (7) facing the critics and talking the situation over with them; (8) taking off at least one day each week; (9) cultivating a sense of humor, humility, freedom from sensitiveness, a constant feeling of gratitude, and the renewal that comes from daily experience of prayer. The writer closes his article with two helpful paragraphs, from which we quote the following: "A minister's work is the most rewarding work in the world. Most ministers are so fascinated by their jobs that they would not consider anything else; the ministry is too exciting."

JOHN THEODORE MUELLER

EMIL BRUNNER AND THE BIBLE

Under this heading Dr. P. K. Jewett, professor of systematic theology at Fuller Theological Seminary, in *Christianity Today* (January 21, 1957), discusses Brunner's doctrine of Scripture with special reference to its meaning for the finality of the Christian faith. He pursued graduate studies under Brunner on a scholarship from Harvard Divinity School, where he received the Ph. D. degree. We quote a few sentences from the concluding paragraphs of the striking article: "Brunner insists that without an authoritative Bible Christianity is lost (and as a Christian Brunner professedly bows before that authority), but at the same time he tells us that its authority is *conditional* [italics in original] only, that it is an authority freighted with human frailty. . . . What is

a conditional authority? Is it not one to which we can talk back? One which we may like or leave? Yet our Lord said that the Scriptures cannot be broken (John 10:35). So far was he from asserting that final recourse to the Scripture is impossible that he rested his whole defense against the devil on 'It is written.' If we are Christians, we ought not to be ashamed of Jesus in this respect, but rather to acknowledge that the Scripture, as the word of God written, is the keystone in the arch of our confession . . . the theological axiom from which alone we derive our message to a race of dying men. If, as Brunner himself says, the fate of the Bible is the fate of Christianity, then to make the authority of the Bible conditional is to place a question mark after the absoluteness of Christianity.

JOHN THEODORE MUELLER

THE SECOND FALL

Extension is a Roman Catholic monthly, published in the interest of church extension (1307 S. Wabash Ave., Chicago 5, Ill.). The July 1956 issue, which was sent to us, contains an article on the Reformation, under the title given above, which apparently is to show why Roman Catholic church extension is necessary. A few statements quoted at random demonstrate how Roman Catholic writers urge church extension on their people: "The Reformation, that dividing of the house against itself, generated the freedom which has exhausted itself in every outlandish philosophy possible for the mind of man to compass. It shattered the unity of the Christian law, and gave it over to impulse and convenience." . . . "Martin Luther was responsible for the introduction of the novel principle which made every man his own pope. If, said Luther, you had faith, you were saved. He put aside charity and hope, and a new Europe was born in which love, good works, and the sense of brotherhood in Christ were dissipated." . . . "A new Lutheran man was enthroned. He was a creature of egotism who, no longer believing that charity was necessary to salvation, brought a spirit into society which has corrupted it from the sixteenth century until the present." . . . "When Luther nailed his protests on the gates of Wittenberg and denied the validity of papal ordinances, he threw open the gates of Europe to anarchy." . . . "The Reformation poisoned European society with a doctrine of lawlessness." . . . "Communism is the terminus of this journey from light into darkness which began with Martin Luther." . . . "We call it the Reformation. For it was then that we began adapting Christianity to suit our behavior." . . . "The rule of expediency is the rule of the Devil. . . . And this he bestowed upon the world in the Reformation."

JOHN THEODORE MUELLER

BRIEF ITEMS FROM NLC NEWS SERVICE

Philadelphia.—An increasing percentage of Lutheran students is enrolled in 31 four-year colleges in the United States and Canada, the National Lutheran Educational Conference was told at its 43d annual meeting here.

Enrollment in the 31 colleges has reached a total of 30,764, with 17,872, or 65 per cent, Lutheran students, as compared with 61.4 per cent in the academic year 1955—56, it was reported by Dr. Gould Wickey of Washington, D. C.

Dr. Wickey, executive secretary of the Board of Higher Education of the United Lutheran Church in America, is the editor of the News Bulletin of the National Lutheran Educational Conference.

Total enrollment for the 1956—57 school year in all Lutheran seminaries, colleges, and high schools was 45,404, an increase of 2,621 students, or 6.1 per cent, over the previous year.

Twenty-two seminaries reported a total enrollment of 3,541; 31 colleges have 30,764 students; 17 junior colleges, 2,265; and 33 high schools and high school departments, 8,644 students.

The figures came from the American Lutheran Church, the Augsburg Lutheran Church, the American Evangelical Lutheran Church, the Norwegian Synod, the Suomi Synod, the Evangelical Lutheran Church, The Lutheran Church—Missouri Synod, the Lutheran Free Church, the United Evangelical Lutheran Church, the United Lutheran Church in America, and the Wisconsin Synod.

Dr. Wickey's report showed the following breakdown of enrollment:

	Total	Men	Women
Seminaries (22)	3,531	3,501	30
Colleges (31)	30,764	17,841	12,923
Junior Colleges (17)	2,265	1,300	965
High Schools (33)	8,644	4,590	4,054
 Total (1956—57)	45,404	27,232	17,972
Total (1955—56)	42,782	26,194	16,588

Other denominations represented in the four-year college enrollment include Methodist, 1,932; Roman Catholic, 1,416; Presbyterian, 1,349; Baptist, 1,074; Episcopal, 786; Jewish, 531; Congregational Christian, 403; Reformed, 391; Disciples, 46.

The number of students designated as "others" dropped from 1,402 to 1,143. The number of students giving no religious affiliation dropped to 560 from 865 in 1955.

"In any event," Dr. Wickey commented, "the unchurched should

always constitute a challenge to the Christian college for a witness-bearing which takes the students where they are and leads them into larger insights into the truth which is in Christ Jesus."

Dr. Wickey's report noted that 86 non-Lutherans are registered at Lutheran seminaries for postgraduate work, or about 25 per cent of the total of 333, which, he said, "would seem to indicate a high regard for Lutheran scholarship."

Following is the breakdown of enrollment by individual seminaries and colleges:

ENROLLMENT IN SEMINARIES

Seminary	Regulars	Total Including Post-graduates
1. Concordia Theological Seminary, St. Louis, Mo.	920	967
2. Luther Theological Seminary, St. Paul, Minn.	479	485
3. Evangelical Lutheran Theological Seminary, Capital University, Columbus, Ohio	237	237
4. Lutheran Theological Seminary, Philadelphia, Pa.	164	226
5. Chicago Lutheran Theological Seminary, Maywood, Ill.	87	211
6. Augustana Lutheran Theological Seminary, Rock Island, Ill.	208	208
7. Wartburg Theological Seminary, Dubuque, Iowa	200	200
8. Concordia Theological Seminary, Springfield, Ill.	198	198
9. Lutheran Theological Seminary, Gettysburg, Pa.	143	186
10. Lutheran Theological Southern Seminary, Columbia, S. C.	90	120
11. Lutheran Theological Seminary, Thiensville, Wis.	93	93
12. Hamma Divinity School, Springfield, Ohio	85	86
13. Pacific Lutheran Theological Seminary, Berkeley, Calif.	56	75
14. Northwestern Lutheran Theological Seminary, Minneapolis, Minn.	68	68
15. Central Lutheran Theological Seminary, Fremont, Nebr.	47	47
16. Augsburg Theological Seminary, Minneapolis, Minn.	28	28
17. Evangelical Lutheran Seminary of Canada, Waterloo, Ont., Can.	25	25
18. Luther Theological Seminary, Saskatoon, Sask., Can.	23	23
19. Lutheran College and Seminary, Saskatoon, Sask., Can.	18	18
20. Trinity Theological Seminary, Dubuque, Iowa	13	13
21. Bethany Lutheran Theological Seminary, Mankato, Minn.	9	9
22. Suomi Theological Seminary, Hancock, Mich.	7	8
 Total	3,198	3,531

No reports were received from Grand View Theological Seminary, Des Moines, Iowa, and Immanuel Lutheran Theological Seminary, Greensboro, N. C.

ENROLLMENT IN LUTHERAN FOUR-YEAR COLLEGES

Arranged in order of total number of students working for credit, including all departments and schools of college level and above. Only four-year colleges are listed.

Colleges	Total Students	College Only
1. Valparaiso University, Valparaiso, Ind.	2,568	1,913
2. Wittenberg College, Springfield, Ohio	1,949	1,281
3. Upsala College, East Orange, N. J.	1,891	1,426
4. St. Olaf College, Northfield, Minn.	1,743	1,743
5. Wagner College, Staten Island, N. Y.	1,620	955
6. Concordia College, Moorhead, Minn.	1,463	1,463
7. Gettysburg College, Gettysburg, Pa.	1,390	1,390
8. Augustana College, Rock Island, Ill.	1,375	1,141
9. Pacific Lutheran College, Parkland, Wash.	1,349	1,222
10. Capital University, Columbus, Ohio	1,333	1,112
11. Augustana College, Sioux Falls, S. Dak.	1,324	1,127
12. Luther College, Decorah, Iowa	1,119	1,073
13. Gustavus Adolphus College, St. Peter, Minn.	1,072	1,060
14. Muhlenberg College, Allentown, Pa.	979	888
15. Augsburg College, Minneapolis, Minn.	901	901
16. Lenoir Rhyne College, Hickory, N. C.	900	900
17. Wartburg College, Waverly, Iowa	837	837
18. Concordia Teachers College, River Forest, Ill.	770	723
19. Thiel College, Greenville, Pa.	743	657
20. Midland College, Fremont, Nebr.	572	444
21. Newberry College, Newberry, S. C.	566	566
22. Roanoke College, Salem, Va.	566	566
23. Texas Lutheran College, Seguin, Tex.	539	539
24. Hartwick College, Oneonta, N. Y.	506	443
25. Susquehanna University, Selinsgrove, Pa.	502	502
26. Carthage College, Carthage, Ill.	474	416
27. Waterloo College, Waterloo, Ont., Can.	449	449
28. Concordia Teachers College, Seward, Nebr.	415	415
29. Bethany College, Lindsborg, Kans.	386	328
30. Dana College, Blair, Nebr.	257	246
31. Dr. Martin Luther College, New Ulm, Minn.	206	206
32. Northwestern College, Watertown, Wis., did not report for this study.		
Total	30,764	26,932

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Vienna.—A Protestant rally was held here to press for revision of two old laws which deny non-Catholics in this country certain rights. One of these laws, the Edict of Toleration, was passed by Emperor Joseph II some 175 years ago. The other is known as the Protestant "patent" of 1861.

For the last 26 years Austrian Protestants have been seeking a new law to invalidate these statutes and to ensure equal rights for Prot-

estants in every sphere of public life. They are especially anxious that spiritual care be given to Protestants doing military service and that Protestant churches be put on the same basis as welfare organizations in obtaining taxation concessions.

Present at the rally, besides representatives from all non-Catholic churches in Austria, were foreign diplomats and officials of the World Council of Churches and the Lutheran World Federation.

New York.—Lutheran Refugee Service aided in the resettlement of more than 14,000 persons in the United States during 1956, it was announced by Dr. Cordelia Cox, director. About 300 of these, Dr. Cox said, are refugees from Hungary, who have come to this country since the middle of November. The others comprise 12,650 persons entering the country under the 1953 Refugee Relief Act and 1,050 admitted under the regular quotas of the countries of their birth, she reported.

Dr. Cox noted that Lutheran church bodies and individuals have supplied assurances of jobs and homes for a total of 24,000 persons—sufficient to cover all LRS-assisted refugees already here and those expected. She predicted that an additional 5,000 refugees will come in under Lutheran auspices by April 30, 1957, the final date for entry of persons granted visas prior to expiration of the Relief Act on December 31. Dr. Cox praised the assistance being given by local church and other groups in helping refugees get established in their new homes. General interest, particularly in aiding Hungarian refugees, she said, "has proved almost overwhelming."

Lutheran Refugee Service is an agency of the National Lutheran Council. The Lutheran Church—Missouri Synod, which is not a member of the NLC, co-operates with the service.

Geneva.—The study document on the theme of the Third Assembly of the Lutheran World Federation—"Christ Frees and Unites"—has been sent out during January to the Federation's 57 member churches in 29 countries. All main addresses and the discussion groups at the Assembly, to be held in Minneapolis, Minn., August 15—25, will be based, as outlined in the 35-page document, on this theme and its five subtopics.

The purpose of the theme is twofold, according to Dr. Vilmos Vajta, director of the LWF Department of Theology, which edited the document. "First," he said, "it should make clear to other churches and the ecumenical movement what we as Lutherans have to say about unity in Christ." "Secondly," he added, "it should make clear how this unity affects our position as Lutherans in the world."

Prepared by the LWF Commission on Theology over a period of two years, the document represents the results of the study and thinking of

a number of individuals and groups that have been consulted and that presented their comments, criticisms, and suggestions for it.

The document is printed in nearly 35,000 English, German, and Swedish copies and is presented to the churches in the hope that the delegates and official visitors will come well prepared to the Assembly to discuss the items included in it. The churches are also urged to study the document in order that their representatives at the Assembly can clearly state their church's position.

Valley Stream, N. Y.—The Nassau Ministers' Fellowship charged here that by requiring student attendance at commercial movies and ballroom dances public schools are forcing pupils into conflicts with their moral and spiritual beliefs. In a sharply worded statement the group said that in the public school systems there is a "growing tendency" to "usurp the prerogatives of the home, synagogues, and churches" by sponsoring activities that violate the conscience of students. "This is in violation of the God-given rights of the families and their religious institutions," the ministers said.

The fellowship, comprising 40 Protestant ministers of various denominations, specifically cited compulsory attendance at commercial movies and classes in ballroom dancing as examples of encroachment on religious belief. For moral reasons some religious groups oppose dancing and commercial movies. The clergymen also called for a general "de-emphasis" of social activity in the classrooms. They charged that "social pressures exerted by school curricula and personnel make it difficult and embarrassing for young people to maintain their own moral convictions."

"Such activities are irrelevant and unnecessary to basic education and are not the function of the public school system," the statement said.

Chicago.—A Protestant "action committee" said here they will seek a full-dress Federal Communications Commission investigation of WGN-TV's cancellation of a scheduled showing of the film *Martin Luther*. The committee, comprising seven clergymen and a layman, was named in December by 30 Protestant church leaders at a meeting called to denounce the station's change in plans. An announcement by the committee said that Attorney Frank Ketcham of Washington, D. C., a specialist in FCC affairs, had been retained to press the protest.

Dr. John W. Harms, committee chairman and executive vice-president of the Church Federation of Greater Chicago, said the committee acted after a conference with WGN-TV officers who said the station "has no present intention of rescheduling" the film. He said "the protest will be based on the violation of the station's public-interest responsibility by its act of permitting *de facto* censorship." Dr. Harms added

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that the committee will explain its action in a letter to 1,600 Protestant churches in the Chicago area. He said many pastors would read the committee's statement at Sunday services.

According to Dr. Harms, the committee unanimously voted "a last-ditch battle for freedom of Chicago television from sectarian censorship." This was an apparent reference to the group's contention that the station's decision not to show the film was the result of pressure brought by the Roman Catholic Church.

The picture, based on the life of the sixteenth-century Protestant Reformation leader, was scheduled for a telecast on December 21. It would have been the picture's world television *première*. Station WGN-TV, operated by the Chicago *Tribune*, said the program was withdrawn because of "a flurry of protests" from individual Catholics.

Meanwhile, Mr. Robert E. A. Lee of New York, executive director of Lutheran Church Productions, Inc., producer of the film, accused WGN-TV management of "astounding duplicity" and "vacillation." He charged that Ward Quaal, vice-president and general manager of WGN, Inc., "told me he made a mistake in canceling the film."

"Despite this admission," Mr. Lee added, "WGN-TV is unwilling to rectify the matter. They have thus compounded a controversy they precipitated when they first surrendered their own carefully considered judgment of the public interest."

Local churches here continued to announce community showings. Dr. Paul Louis Stumpf, past moderator of the Chicago Presbytery, said 5,000 leaflets would be distributed to advertise the film series.

Chicago.—Did the Virgin Mary experience physical death or was she exempted from the common fate of mortals? This question was debated by 100 Roman Catholic theologians at the eighth annual convention of the Mariological Society of America here.

The Rev. Eamon R. Carroll, O. Carm., president of the society, said in a summation of views advanced at the meeting that the "most common opinion among theologians" and the "more common opinion in the Church over the centuries" was that the Mother of Christ did endure physical death before her assumption into heaven. Father Carroll is a research associate in theology at the Catholic University of America, Washington, D.C. All theologians, he said, hold that Mary's Immaculate Conception and her sinless life exempted her from the "penal" aspect of death. But most, he added, agree that she passed through the "natural" aspect of death. An opposing view, he said, is held by a minority group of theologians, headed by the Rev. Gabriel Roschini of Rome, who argue that Mary's body as well as her soul was immortal.

The Rev. Walter J. Burghardt, S.J., of Woodstock College, Woodstock, Md., declared that at the close of the patristic age Mary's physical death was "asserted unequivocally without any denial."

"The conviction among Christians that Mary died was widespread in East and West, in literature, art and the liturgy and there was no tradition to offset it," he said. He noted that the Feast of the Dormition of Mary was for centuries past observed on August 15, now celebrated by the Church as the Feast of the Assumption.

The Rev. William G. Most of Loras College, Dubuque, Iowa, expressed the opinion that a "powerful love of God" and desire to be with Him might have caused Mary's soul to leave her body. He emphasized that this was a speculative theory, not a teaching of the Church.

The absence of any reference to Mary's death in the encyclical, *Munificentissimus Deus*, issued by Pope Pius XII in 1950 when the dogma of the Assumption was defined, was discussed by the Rev. William Coyle, C.S.S.R., of the Redemptorist Seminary at Oconomowoc, Wis. "The truth of Mary's assumption does not of necessity involve her death, so the Pope did not go into varying views over her death," Father Coyle said. "From his statement, one cannot say he takes any stand one way or the other. He rightly believes it more prudent to leave the subject open to further discussion by theologians."

Fort Smith, Ark. — Bishop Robert R. Brown of the Episcopal Diocese of Arkansas proposed to the 85th annual diocesan convention here that parochial or day schools be developed by Episcopal churches in the state. "It is my considered opinion that there is great spiritual as well as academic value to be had from them," he said. "I trust that more and more of our congregations will find it possible to enter this field of education."

Columbus, Ohio. — A record goal of \$35,550,000 in contributions for 1957 and \$120,635,000 for the three-year period 1957 through 1959 was set by representatives of six Lutheran church bodies at a meeting here. The occasion was the fourth annual All-Lutheran Stewardship Conference.

Present at the meeting were stewardship directors of the United Lutheran Church in America, The Lutheran Church — Missouri Synod, the Evangelical Lutheran Church, the American Lutheran Church, the Augustana Lutheran Church, and the United Evangelical Lutheran Church. The combined membership of the six bodies is 6,847,000.

In 1956 the combined giving by communicants of the six churches was \$28,775,000, and the total raised during the three-year period of 1954 through 1956 was \$72,020,000.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

THE GOSPEL ACCORDING TO ST. LUKE. By William F. Arndt. St. Louis: Concordia Publishing House, 1956. Cloth. ix and 523 pages. \$6.50.

Readers of Sacred Scripture who are often irked by commentators who "hold their farthing candle to the sun and each dark passage shun" will welcome this forthright treatment of the Third Gospel. Some will, like the Athenians, undoubtedly regret the absence of novel interpretations, but the author does not seek a reputation based on ostentatious ingenuity. Most readers will be grateful for the late author's long experience in interpreting this Gospel as professor at Concordia Seminary, St. Louis. There is here the sound of a measured and a sure step which is certain to inspire confidence in the author's interpretation of St. Luke. Pastors and students who have never quite managed to pass through the vestibule of the esoteric courts of textual criticism will be happy to know that the mysteries of the significant variants have now been translated out of the original professional argot.

The format of the book encourages easy reading. Self-contained units of the Gospel are presented in translation. A brief summary of the unit is then followed by a detailed exegesis on the basis of the Greek text. Textual variants are treated in footnotes. The addition of special notes on certain subjects, such as "Demonic Possession," pp. 146 f., and "The Kingdom of God," pp. 150—153, which may be found with the help of the topical index, also makes this commentary a valuable asset to the church library.

The commentary is not designed primarily for the specialist. It is surprising, therefore, that the journal (JBL) referred to on page 303 is not listed under abbreviations employed in the book. The caption for the New Year's Day pericope, "The Circumcision of Jesus (2:21)" appears to be a slip, for in his exegetical comments Dr. Arndt correctly states that "the second *καὶ* marks the beginning of the main clause" (p. 89), indicating that the naming of Jesus plays the significant role.

Thomas Dekker once said of Jesus that He was "the best of men that e'er wore earth about Him. . . . The first true gentleman that ever breathed." It takes a gentleman who has walked in His company to interpret St. Luke's Jesus. Dr. Arndt was that.

FREDERICK W. DANKER

OFFENBARUNG UND ÜBERLIEFERUNG, EIN DOGMATISCHER ENTWURF. By Gerhard Gloege. Hamburg-Voiksdorf: Evangelischer Verlag Herbert Reich, 1954. 48 pages. Paper. DM 3.60.

Professor Gloege delivered this lecture at the Deutscher Evangelischer Theologentag in Berlin, January 1954. In the first of three parts Gloege discusses the classic fundamental categories. The Roman Catholic concept of revelation is pictured as a living, dynamic interdependence and interaction, as a successive process of Christian proclamation. There are three steps: The Apostolic *depositum*, the churchly tradition in the narrower sense, and the churchly rule of faith. Revelation is the seed, tradition is the growing plant. In "Old Protestant" dogmatics the question is said to be reduced to a single antithesis: Scripture and tradition. Luther, Gloege says, far from rejecting tradition, gratefully lived in it, but rejected what he regarded as the *false* tradition of the medieval church. For him the source of religious truth was the *nudum verbum*, specifically, the Gospel promises of God. From this vantage point Luther arrives at the antithesis: Human ordinances vs. God's work. This constitutes a fundamental qualitative departure from the medieval view.

In the second part the author examines the concepts "revelation" and "tradition" in the light of the Old and New Testaments. Revelation in Old Testament thought is pictured concretely as God in action, God coming, God arising, etc., or, as God's active invasion of human history for the purpose of realizing His will. Basically, it is the personal historical confrontation of God's act and man's responsibility. God's revelations of Himself were to be transmitted from generation to generation and thus entered the realm of tradition. What God did for Israel at the beginning forms the theme of subsequent proclamation as "*die Vergegenwärtigung des vergangenen Gotteshandelns*" (p. 26). Revelation is the constitutive element of Old Testament fellowship, and tradition is its function. This dynamic concept is said to have become static and frozen in later Judaism.

In the New Testament, says Gloege, all revelation is bound up with Christ. The Old Testament theophany becomes Christophany. New Testament revelation is seen in relation to a world in tension between the first and the second epiphany of the *κύριος* which intensifies personal responsibility. As for tradition *after* Christ, the *ἐκκλησία* is the bearer of tradition, which is her function. But all tradition (*παράδοσις*) is rooted in the original *παράδοσις* of the revelation in Christ, of which all subsequent Christian kerygma is really nothing more than a continuous transmission.

On this basis Gloege attempts a judgment of Neo-Catholic and Old Protestant views. The former has a false category of "monistic-progressive evolutionism," which vitiates individual correct insights. Old Protestantism, on the other hand, operates with the right principle, but tends to undermine its effectiveness by false, or too narrow, application.

In conclusion, the author systematizes the results of his investigation. He demonstrates the relation between revelation and tradition, tradition and church, tradition and Spirit, and tradition and exegesis.

This is a closely reasoned, profound, even difficult study. No brief review can hope to do justice to the very basic theological problems broached here. Surely, a correct Scriptural understanding of authority in religion and a proper evaluation of the place of tradition in relation to revelation are of decisive importance. The author's critique of the Roman and Old Testament theologians appears to be too kind to the former and too harsh to the latter, whom he chides for leaning toward an "unhistorical Biblicalism" and an "absolutizing of the Scripture principle." The subject matter demands continuous concentrated study.

HERBERT J. A. BOUMAN

ETHICS OF DECISION: AN INTRODUCTION TO CHRISTIAN ETHICS. By George W. Forell. Philadelphia: Muhlenberg Press, 1955. xviii and 158 pages. Cloth. \$2.50.

As the subtitle indicates, this slender volume does not pretend to offer an exhaustive study of the complicated and exhaustive problems of Christian ethics. It is no more than an introduction to the field. In a popular, racy style the author, a Lutheran scholar, surveys his topic under two main headings, "The Life of Man Under the Law" and "The Life of Man Under the Gospel." This is reminiscent of Werner Elert's *Das Christliche Ethos*, a work which, surprisingly, is not mentioned in the bibliography. "An effort has been made, especially in the first part, to look at the possible alternatives to the Christian life" (Preface, p. v). After sketching the amorality and immorality of individuals and society in this present age, the author briefly characterizes a number of ethical standards which he calls "prudential," that is, an ethical system whose "basic standards are selected with an eye to the future" (p. 7), in other words, ethics with a utilitarian slant. Such systems are hedonism, individualistic and universalistic naturalism, and relativism. Next follows a discussion of aesthetic ethics, so-called because "our senses and emotions are used to give meaning to life and to transform meaninglessness into beauty" (p. 34). This type is further subdivided into ethics of self-realization and existentialism. Thirdly, Forell refers to "idealistic" ethics, a search for an "ideal outside of man and nature" (p. 40). Attempts to find this ideal are labeled ethics of intuition and rationalistic ethics. Summarizing each man-centered approach to moral standards, the author makes the reader uncomfortable by showing how such an approach has infiltrated the modern concept of what constitutes Christianity.

"All ethical systems," says Forell, "are either formalistic or teleological. That is, they are centered either in the motive or in the good of man's action" (p. 45). "In this sense Christian ethics is formalistic rather than teleological" (p. 46).

All this is by way of introduction to a treatment of religious ethics that "starts with the acceptance of God as the standard for all decisions" (p. 48). This is on the level of natural religion and falls into three categories: "First, there are those who believe that they can find the ultimate religious meaning of their lives through discipline of the will. Secondly, there are those who believe that they can find the meaning of life through exercises of the soul. Thirdly, there are those who believe that the ultimate meaning of life can be found through the intellect. These three approaches are commonly known as legalism, mysticism, and rationalism" (p. 49 f.).

No discussion of ethics can ignore the basic problem of sin. Forell devotes two important chapters—"The Life of Man and the Judgment of God," and "The Life of Man and the Law of God"—to this matter. Man, created in the image of God, "was created to be on *speaking terms* with God" (p. 68). "But man decided not to listen to God. He decided not to speak to God. Proud of being an image of the Creator, he decided to be the Creator. Forgetting that his greatness depended entirely upon his relationship to God, he proudly proceeded to assert his greatness apart from God and thus ceased to be truly man" (p. 70). Sin is "man's declaration of independence from God" (p. 72), man's effort to "live independently and in revolt against God" (p. 73). "Sin has effectively destroyed the image of God in man, leaving a mere remnant. Man has not become an animal. He is still man, but in a hopeless situation" (p. 77). It is the primary and indispensable function of the Law of God to show man the judgment of God. "It is like the fever thermometer: it cures no ill, but helps sick people to realize they are sick and in need of a doctor" (p. 89).

The second main section is introduced by the words "to man caught in the web of sin, to man doomed to failure and death, to man lost, comes the Gospel of Jesus Christ" (p. 99). "Man's 'yes' to the Gospel is the beginning of the *Christian life*" (p. 100). "Only in faith are our works 'good,' and without this faith no work is good" (p. 103).

The Christian life is, therefore, the concrete day-by-day expression of the Christian's new relation to God through faith in Christ. The norm for his life is still the Law of God. But now the Law is no longer "Law." "Through faith these commandments are changed from the accusing Law to a description of the possibilities of the Christian life" (p. 104). This would be the so-called "third use" of the Law. The rest of the book is devoted to an exposition of the Ten Commandments, following Luther's *Treatise on Good Works*.

This is a highly stimulating study. Usually the author is on Scriptural ground and, where he is, presents a strong case. Even though this reviewer dissents on occasion (from the remarks about Adam and Satan on pages 70 and 71, for instance), his verdict remains: This is a good book!

HERBERT J. A. BOUMAN

EVANGELISCHES KIRCHENLEXIKON: KIRCHLICH-THEOLOGISCHES HANDWOERTERBUCH. Edited by Heinz Brunotte and Otto Weber. Vol. I (Fascicles 1-13): *A-G*. Göttingen: Vandenhoeck und Ruprecht, 1956. 576 pages (1,152 columns). Paper. DM 62.40.

This newcomer to the field of religious encyclopedias is scheduled for completion in three volumes (approximately 2,240 pages, nearly 2,000,000 words) in 1958. Collaborating with the two editors in chief are Robert Frick, Hans Heinrich Harms, Wilfried Joest, Hermann Noack, Kurt-Dietrich Schmidt, Georg F. Vicedom, Heinz-Dietrich Wendland, and Hans Walter Wolff. Its announced purpose is twofold: To bring up to date other German Evangelical religious encyclopedias already in the hands of subscribers; and to be sufficiently comprehensive to serve adequately by itself. It is far from a compilation from other encyclopedias, although it frankly refurbishes (on occasion reproduces) some of the articles that have appeared in the now out-of-print *Calwer Kirchenlexikon*; it also acknowledges the important three-volume *Nordisk Teologisk Uppslagsbok* as the source of a number of other articles. It deliberately skirts the provinces of Biblical theology and social ethics covered intensively and extensively by the *Biblisch-theologisches Handwörterbuch* edited by Osterloh and Engelland and the German Evangelical Kirchentag's *Evangelisches Soziallexikon*. The authors by and large represent a younger generation of Evangelical scholars. The over-all organization is superb; cross references are extensively (altogether there are 16,000) and effectively employed. The bibliographies are confessedly selective; in general, the authors have been highly successful in listing the most recent and most solid books and studies, although some omissions are difficult to explain on even the selective principle (for example, the absence of Gregory Dix's *The Shape of the Liturgy* under "Abendmahl"). The awareness of contemporary problems is most commendable. At the same time, with an all-German editorial staff, a predominantly German roster of contributors, and a German readership in mind, the point of view is inevitably but understandably restricted—sometimes to the point of provincialism (a good example is the article on "Arbeiterbewegung"). An authentically international perspective is largely limited to the articles in the areas of missions and *Kirchenkunde*. Coverage is generally admirable; for example, the articles under "F" start out with "Faber Stapulensis"; "Fabricius"; "Fachschaften, Ev.-Theol.>"; "Fakultäten, Theologische"; "Falk"; "Familiarismus"; "Familie (I. Religionsgeschichtlich; II. Biblisch; III. Nach christlichem Verständnis; IV. Rechtlich)"; "Hl. Familie"; "Familienpolitik, Familienverbände"; "Familisten"; "Farel"; "Fasten"; "Father Divine's Peace Mission"; "Faulhaber"; etc. Really indefensible omissions are few; the lack of an article on David Chyträus, for instance, can hardly be justified in a German Evangelical encyclopedia. Here and there complexities are oversimply solved; thus the article

"Apokryphen" dismisses the important Gnostic finds near Nag-Hammadi in Egypt in 1946 with a single reference to the Valentinian Gospel of Truth (col. 171); the home of the Apostles' Creed simply is declared to be Rome (cols. 185, 376), although the bibliography under "Apostolikum" lists Badcock's *The History of the Creeds*; the beatification of St. Robert Bellarmine in 1923 is noted (col. 385), but no mention is made of his canonization in 1930; the *Dictatus papae* is ascribed unqualifiedly to Gregory VII and dated 1076 (col. 1706). The fact that the book is designed for Reformed readers as well as for Lutherans leads to inevitable problems. In general the authors appear to be trying to harmonize divergent theological views as far as possible while striving conscientiously for objectivity and impartiality. The typographical design is splendid; copyreaders' and proofreaders' slips are infrequent. Those that occur tend to be of an innocuous kind; thus in the article on Franz Xaver von Baader the first name of Eugène Susini is twice abbreviated F. (cols. 378, 279); similarly, we have ἀνάδειμα for ἀνάθειμα (col. 303); again, Philadelphia's Broad Street has become, German fashion, "Broadstreet" (col. 1271). All in all, this encyclopedia is likely to be a "must" for anyone with an interest in the past history and the contemporary problems of Evangelical Christianity in Germany. Owners of this first volume will await with impatient interest the two that remain to be published.

ARTHUR CARL PIEPKORN

THE CRITICAL YEARS: THE RECONSTITUTION OF THE ANGLICAN CHURCH IN THE UNITED STATES OF AMERICA: 1780—1789. By Clara O. Loveland. Greenwich: The Seabury Press, 1956. vii and 311 pages. Cloth. \$3.50.

At the end of the Revolutionary War the Church of England in America was in a sad state. It was generally regarded as the church of the "Tories." It was cut off from the English State Church. It had no bishops (it had been under the jurisdiction of the Bishop of London). The Society for the Propagation of the Gospel had been withdrawing its support. There was no central organization of the parishes. There were divergent views within the church: Laudian, Lockean, Central Anglicanism. Political views were no less divergent. There was a dearth of clergy, a decline in church membership, poverty. And then, too, the Prayer Book needed revision.

First things had to be attended to first, and this meant the form of church government, according to the author. A beginning was made in Maryland in 1780; here the name "The Protestant Episcopal Church" was first used. In 1782 the Rev. William White of Philadelphia published his *The Case of the Episcopal Churches in the United States Considered*. He wanted to organize the churches in the new republic on a federal basis. In Connecticut the clergy were intent on having a bishop consecrated within the apostolic succession.

The federal plan of reorganization, well under way in Maryland and

Pennsylvania by 1784, did not harmonize with the ecclesiastical plan of reorganization, centered around Samuel Seabury, bishop-elect of Connecticut.

Samuel Seabury could not receive consecration in England for political reasons. He was consecrated in Scotland on November 14, 1784. This act, however, did not unite the Episcopal churches in the United States.

The proponents of the federal plan of organization were busy organizing the church along state lines, preliminary to a general assembly. On September 27, 1785, the convention met in Philadelphia, approved a constitution, decided on liturgical revision, and laid plans for obtaining bishops consecrated in England.

Under these circumstances schism was imminent in 1786. The general convention of the Protestant Episcopal Church which met in Philadelphia in that year strengthened the organization. And since the British Parliament had passed an act permitting the bishops to consecrate candidates from "countries out of his Majesty's Dominions," White and Provoost were consecrated by two archbishops and three bishops in England on February 4, 1787.

Union between the two groups was achieved in 1789. The general convention held in Philadelphia in that year acknowledged the validity of Bishop Seabury's consecration. A House of Bishops and a House of Deputies was provided for. A compromise between the two plans of organization had been achieved.

Meanwhile the question of the revision of the Prayer Book was a matter of debate within both groups. The prayers for the monarch, the question of the creeds (among other items, the phrase "He descended into hell," in the Apostles' Creed, was a matter of debate), and the order for Holy Communion were the chief points raised.

During this period, 1780—1789, the Protestant Episcopal Church in this country became entirely free of state control, it changed the status of bishops, and it adopted the principle of lay representation. It maintained the emphases on the continuity of the church, on unity, and, paradoxically, on diversity.

Dr. Loveland's account tells the details of these settlements. She has based it on a thorough study of the sources; her analysis is detailed and authoritative. Had the account been broken up into more chapters, resulting in better organization, it would have been easier to follow. It is not difficult, however, for the reader to detect the author's outline. She has rendered her denomination and church historians, in general, a service by her research.

CARL S. MEYER

ORDINATION TO THE PRIESTHOOD. By John Bligh. New York: Sheed and Ward, 1956. xv and 189 pages. Cloth. \$3.00.

"Since [the true church] has the priesthood (*sacerdotium*), it certainly has the right (*ius*) to choose and ordain ministers. And a very widespread custom of the church also attests this. For once upon a time the people

chose the pastors and the bishops. Thereupon a bishop either of that church or from the neighborhood confirmed the person elected by the laying on of hands, and ordination was nothing else than such a joint act of approval (*comprobatio*). Afterward new ceremonies come in, many of which Dionysius (the Pseudo-Areopagite) describes" (Tractate, 70, 71). The frequent misunderstanding of this passage from the Lutheran Symbols commonly rests on a failure to appreciate the two antitheses: (1) Election by the people *versus* autocratic appointment by the pope; (2) the primitive simplicity of the ordination rite, consisting merely of a laying on of hands, *versus* the increasing elaboration of the rite through the centuries preceding the sixteenth. The present title by a 35-year-old British Jesuit is a kind of commentary on the quoted passage. The book was in a sense evoked by the 1947 Papal Constitution *Sacramentum ordinis*, which settled generations of learned theological argument in the Roman Catholic Church by determining that the essentials of the rite are the first imposition of hands by the ordaining bishop, and the 31 words of the "Preface," which begins *Da, quaesumus, omnipotens Pater*. Bligh writes for students preparing for the priesthood; his "book is not a pious meditation on the priesthood, but a liturgical and theological essay" (p. xiii), which proposes to furnish historical and symbolic explanations of the prayers and ceremonies. Honest and courageous scholarship characterizes it throughout. He concedes Neoplatonic influence in the "working out of the doctrine of the three characters" of Baptism, Confirmation, and Order (p. 4, n. 2). He concedes that with papal authorization a priest "can validly ordain even to the diaconate and priesthood"; by way of proof he points out that both the *Decretum pro Armenis* (1439) and the *Codex iuris canonici* of 1917, by designating a bishop as the *ordinary* minister of Ordination, imply the possibility that in extraordinary circumstances a priest can ordain, notably since four bulls of three medieval popes—*Sacrae religionis* (1400), *Apostolicae sedis providentia* (1403), *Gerentes ad vos* (1427), and *Expositio* (1489)—empowered abbots who were simple priests to ordain to Holy Orders. Bligh distinguishes four parts in the modern Roman Ordination rite, a substantially apostolic substratum (1 Tim. 4:14; 2 Tim. 1:6) that even in the days of the antipope St. Hippolytus would have taken "only two or three minutes" (p. 32), Gallican additions in the form of the anointing (seventh century), and the delivery of the ministerial instruments (tenth century), the relatively late (fifteenth century) concelebration of the newly ordained priests with the ordaining bishop, and a somewhat earlier group of ceremonies related to the priests' new function in the church that are traceable to the thirteenth-century Pontifical of Durandus. He faces up frankly to the difficulties presented by the fact that official definitions of the matter and form of the Sacrament of Order have varied from century to century—not the least the problems posed in reconciling the definition of St. Thomas Aquinas and of Pope Eugene IV's *Decretum pro Armenis*

with Pius XII's *Sacramentum ordinis*. With a deftness hardly less than that which he himself attributes to St. Bonaventure, Bligh offers a somewhat less than wholly satisfactory resolution of the problem by pointing out that *Sacramentum ordinis* "deliberately avoided saying what had been the matter and form in the period preceding 1947" (p. 55) and merely proposed to remove all disputes and controversy for the future only. He recognizes that choice for Holy Orders by popular election is primitive and that it survived into the fourth century even in the West. His nice taste for Latin prose style compels him occasionally to criticize the rite on that basis (note 1 on p. 80, for instance, reads: "A bad clausula: eleven short syllables!"). He appears to regard a mere stretching out of hands as equivalent to a formal imposition; in any case, he holds that "the essential function of the imposition of hands is to designate some person or thing" (pp. 89, 91) and that it is not only not necessary but, in fact, exceedingly difficult to apply the "intentional" theory of sacramental efficacy to the imposition of hands in Ordination. He notes that in line with apostolic practice the priests present assist the ordaining bishop by laying their hands on the ordinands and that at least in the twelfth century these priests actually spoke—though *voce suppressa*—the formal words of Ordination with the bishop. He observes that the *Veni, Creator* is later than the *Veni, Sancte Spiritus*; the use of the latter in the Lutheran ordinals, and of the former in the Latin Pontifical of Clement VIII and afterward, is another of the many instances where the Lutheran rite has preserved an older tradition than has the Roman rite. All in all, Bligh has done an admirable piece of work that will be of interest far outside his own denomination. Slips are few; this reviewer notes an incomplete translation of the second clause of the prayer *Oremus, fratres carissimi*, on p. 97; *istram* for *istam* on p. 126; and an uncompleted sentence in the English translation of the exhortation *Oportet vos* on p. 130. It is likewise this reviewer's opinion that the knotty *transformatum* of the Gregorian Sacramentary which Bligh discusses on pp. 123 f. might better be related to the Greek *μεταμόρφωσις* than to *μετατύπωσις*, as he seems inclined to do.

ARTHUR CARL PIEPKORN

PERE LAGRANGE AND BIBLICAL INSPIRATION. By Francis J. Schroeder. Washington, D. C.: The Catholic University of America Press, 1954. xii and 47 pages. Paper. No price given.

This booklet, No. 80 in the Catholic University of America's second series of *Studies in Sacred Theology*, gives portions of only three chapters of an excellent doctoral dissertation on the noted French Roman Catholic Biblical critic, Père Lagrange (1855—1938). The preface outlines the remaining chapters. Aside from the introductory chapter on Lagrange, the bulk of the material is from Schroeder's fifth chapter, "Inspiration and Exegesis."

It was Lagrange's conviction that there is an inseparable bond between the doctrine of inspiration and exegesis, and any theory of inspiration

must be broad enough to prove satisfactory to the exegete. The aim of inspiration, according to Lagrange, is primarily not teaching but recording "the memory of the stages of revealed truths." Only secondarily the inspired writings lead to divine teaching. Here the dual authorship, God and man, and the two corresponding senses, spiritual and literal, must be maintained. Exegesis has to do with the literal sense. For the spiritual and supraliteral sense (Lagrange rejects the *sensus plenior*) the church, using Scripture and Tradition, is alone competent. In the Old Testament God's method of teaching was through accommodation to the radically incomplete ideas and illusions of the Jews without ever identifying Himself with erroneous opinion. These illusions were God's vehicles to portray religious truth. However, such assertions rest on the "authority of faith" and not necessarily on rational presuppositions.

Schroeder is convinced that Lagrange's method not only presents "a solidity and elasticity to the exegete and the theologian" but that it can unify discordant elements between Roman Catholic exegetes and theologians. Although there are doubtless points to criticize in Lagrange's method (especially the tendency to separate the functions of historical exegete and theological interpreter, the latter using Tradition), we cannot but rejoice in seeing Christ set forth as "the completeness of Revelation, the *pleroma* of all truth, dogmatic and moral" (p. 29). Undoubtedly this study will stimulate Lutherans who are equally concerned with these relationships between inspiration and exegesis. HENRY W. REIMANN

THE BRIDGES OF GOD. By Donald Anderson McGavran. New York: Friendship Press (London: World Dominion Press), 1955. xiv and 158 pages. Cloth. \$2.50.

CHRISTIAN MISSIONS AND THE JUDGMENT OF GOD. By David M. Paton. London: SCM Press, 1953. 79 pages. Cloth. 6/6.

REVOLUTION IN MISSIONS. By Willis Church Lamott. New York: The Macmillan Company, 1954. 228 pages with notes, bibliography, and index. Cloth. \$3.50.

These three books all point to the changing pattern in mission work or call for a sweeping review of methods previously used in the light of the changing world scene.

The first book is the best. Kenneth Scott Latourette, a top authority on mission work, calls it "one of the most important books on missionary methods that have appeared in many years." Writing from the background of over thirty years in India, McGavran states that people became Christians in an enduring way when there was little change in their culture and where the bond of friendship was the bridge over which the Christian faith passed. From the crucial question, "How do peoples become Christian?" he proceeds to contrast the "People's Movement" with the "Mission Station Approach," indicating that there is a real need for a revitalized strategy of mission work. You may not agree with all of his historical

interpretations, his analyses of different mission methods, or his proposals for future course of action, but you will be stirred to respond to his deep concern for the future of the overseas work of the church.

The second book, by David M. Paton, is based on his Godfrey Day Memorial Missionary Lectures given in Dublin. These lectures are a reflection of his ten-year activity as an Anglican missionary in China. His "judgment" thesis deals with the charge that Christian missions are a part of the total imperialist aggression of Western civilization. He points out a number of important lessons to be learned from what he terms "the missionary debacle" in China. Missionary strategy must be adapted to changing circumstances. More emphasis must be placed on the responsibility of the "younger churches." He stresses the co-operative efforts of different mission groups.

Lamott is professor of Christian missions at the San Francisco Theological Seminary. A missionary in Japan for twenty years, he also served for seven years as director of missionary education for the Presbyterian Church in the U. S. A. This book indicates the changes, many of them "revolutionary," which have occurred in mission work in the last fifty years. Lamott shows how mission work has passed through the explorer-teacher-leader phase to a co-operative effort with the "younger churches." A four-page bibliography lists most of the recent significant books covering the changing pattern in world missions.

J. P. KRETMANN

SERMONS ON THE PASSION OF CHRIST. By Martin Luther, translated by E. Smid and J. T. Isensee. Rock Island: Augustana Press, 1956. 223 pages. Cloth. \$2.50.

At regular intervals the conscientious Lutheran pastor resolves to "read some Luther." The press of other concerns keeps sweeping from grasp the moment when the resolve is finally carried out. Here is a volume to meet such a problem. In this revision of an earlier translation of Luther's sermons, the translators select a useful core of fourteen sermons based on the Passion Gospels. After a stimulating introductory meditation on why we should ponder this narrative of the suffering of our Lord, we follow Him from the Mount of Olives to the tomb.

Prof. Smid and Pastor Isensee preserve in the English translation the majesty and sweep of Luther's preaching. To read Luther after reading contemporary sermons is like climbing a mountain after an afternoon stroll with the family. There is the full range of emotion from rage over repeated sin to the tender, sensitive concern of the pastor. The flow and fluency of the sermons reminds you they were meant to be preached orally. At the same time the structure and syntax of the German sentence sounds lumbering and clumsy to modern English ears.

Obviously you won't be able to bring these sermons into the modern pulpit. But in any season they will bring to you refreshment and a clean vision of the cross both personally and theologically.

DAVID S. SCHULLER

THE OLD TESTAMENT SINCE THE REFORMATION. By Emil G.

Kraeling. New York: Harper & Brothers, 1955. 284 pages, notes, and an index. Cloth. \$5.00.

Specialists in exegetical theology are greatly indebted for this book to the author, formerly associate professor of Old Testament in the Union Theological Seminary at New York. He is best known at present for his archaeological activities in Palestine.

In this volume Kraeling sets forth the various views that have been held with regard to the Old Testament by a host of Christian theologians since the days of Martin Luther. His first chapter on Luther himself is significant for the fact that he calls attention to various problems that have their source in the exigencies of his position. The Reformer was never able to think through some of his original insights into Biblical theology. He sums up Luther's significance in the following sentence: "The epochal thing about Luther and the Scriptures is really that he subordinated them to what he conceived to be the Christian Gospel" (page 20). The author comes to the conclusion that at this moment there are strong movements in the direction of a Biblical theology based on a more thorough understanding of the unity of the Bible than previous generations had allowed. The major contribution of this volume to our church consists in the fact that it strongly reminds us that Luther's own view of the Old Testament was not nearly so hard and fast as we sometimes think of it. Moreover, this volume vividly confronts us with the many and varied problems that have to be considered when it comes to the question of discussing the unity of the Bible.

MARTIN H. SCHARLEMANN

THE TRIUMPH OF GRACE IN THE THEOLOGY OF KARL BARTH

(*Den Triomf der Genade in de Theologie van Karl Barth*). By G. C. Berkouwer, translated by Harry R. Boer. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 414 pages. \$4.95.

The reader of the five published volumes of Berkouwer's projected eighteen-volume *Studies in Dogmatics* who expects in this volume a scholarly critique of Karl Barth's theology will not be disappointed. Berkouwer is eminently qualified to write such a critique. As professor of Systematic Theology at the Free University of Amsterdam he has made a thorough study of Barth's works. His critical analyses of Barth's theology are based on all of them. Though he frequently disagrees with Barth, he makes every effort to be fair in his criticism. Sharing Barth's Reformed heritage, he has no reason for being prejudiced against him. He even promises to revise his criticism in view of any additional works Barth may publish, if such a revision should be made necessary by any clarification in such works of previous views. Berkouwer, it should be said, speaks of a unity in Barth's works which other critics have failed to see.

In his effort at impartiality Berkouwer does not hesitate to defend

Barth against other Reformed theologians whose criticisms he considers based on a misunderstanding of the latter's writings.

The reader will therefore find Berkouwer's own criticism the more trenchant despite the gentleness with which he presents it. Berkouwer does not, for instance, complain about a lack of clarity in Barth's theology where he fails to grasp it, but rather blames himself. Thus he says: "We are confronted by the indisputable fact that Barth has himself emphatically *rejected* the doctrine of the apocatastasis. This raises the question whether, in presenting Barth's doctrine of election as we have, we have understood him correctly." Again, it would be difficult to speak more gently than Berkouwer when, in his analysis of Barth's eschatology, he says: "One can only hope that Barth, in pursuing his way to a fuller eschatological statement, will yield to the weight of Scriptural testimony." L. W. SPITZ

DAS GRADUALLIED. By Otto Brodde and Christa Müller. Munich: Chr. Kaiser-Verlag, 1954. 136 pages. Cloth. No price given.

This publication is an augmented revision of Martin Fischer's *Gemeindesingen*, which has enjoyed widespread use among Lutherans of Europe. Fischer was a victim of World War II.

Friedrich Layritz, a noted nineteenth-century hymnologist of Bavaria, whose influence reached even to America, spoke in derogatory terms of the gradual hymn and branded it as "nichts als eine Ausgeburt liturgischer Verlegenheit und eine Zerreissung aller liturgischer Ordnung." Nevertheless, gradual hymns continue to play an important part in Lutheran worship and rate in some places as the chief hymn of the service. In Germany, for instance, these hymns often replace the gradual, and names like *Hauptlied*, *Festlied*, *Sonntagslied*, and *Wochenlied* are frequently used instead of *Graduallied*. In America the traditional graduals, tracts, and Alleluia verses have been extensively retained, and the chief hymn tends to be the one sung after the reading of the Gospel and thus actually becomes a sermon hymn. In Germany there is a renewal of interest in the *Graduallied*, and musical settings for gradual hymns are being made available by some of the most noted contemporary composers of the Lutheran Church. In the present publication by Otto Brodde and Christa Müller a specific gradual hymn is assigned to each Sunday and feast day from the First Sunday in Advent through Trinity Sunday; the hymns have been selected with care, and the text and tune of each are discussed in detail. Some of the hymns are unknown in America and, to our knowledge, are not available in English translation. The discussions reveal penetrating theological, liturgical, and musical insight; they provide proof that, in the worship materials of the church, theology, liturgics, and music are interdependent, supporting and interpreting one another. The authors have in mind a second volume, which will include similar material based on *Graduallieder* for the second half of the church year.

WALTER E. BUSZIN

THE WESTERN FATHERS. Translated and edited by F. R. Hoare. New York: Sheed and Ward, 1954. xxxii and 320 pages. Cloth. \$4.00.

Here are five newly and crisply translated "short biographies of five makers of Christendom, written by men who knew them": *The Life of St. Martin*, *Three Letters of St. Martin*, and *The Dialogues* by Sulpicius Severus; *The Life of St. Ambrose* by Paulinus; *The Life of St. Augustine* by St. Possidius of Calama; *A Discourse on the Life of St. Honoratus* by St. Hilary of Arles; and *The Life of St. Germanus* by Constantius of Lyons. The century from 350 to 450, over which these "lives" erect a kind of biographical arch, is of vital interest for the history of Christian thought, of worship, and of church organization. *The Western Fathers* is not only a good means of understanding this century better, but it makes entrancing reading for its own sake. Hoare's introductions and notes—scholarly, objective, and marked by no more than the inevitable minimum of denominational bias—merit for this volume an honored place in Christopher Dawson's "The Makers of Christendom" series, "a bold attempt to help Christians to an awareness of the richness of the cultural tradition which they inherit."

ARTHUR CARL PIEPKORN

MORAL PRINCIPLES IN THE BIBLE: A STUDY OF THE CONTRIBUTION OF THE BIBLE TO A MORAL PHILOSOPHY. By Ben Kimpel. New York: The Philosophical Library, 1956. 172 pages. Cloth. \$4.50.

This book, by a professor of philosophy at Drew University, is a study of the Bible as a moral philosophy. Primarily centering his remarks on the Old Testament, the author describes the moral consequences of certain beliefs about the nature of God. Beginning as he does with the premise that the Bible is primarily useful as a source for morality, he of course misses the centrality of soteriology. Nevertheless, the reading of Scripture for morality in the careful way that Kimpel follows is productive of fresh insights into the moral message of the prophets.

† DONALD P. MEYER

ARATORIS SUBDIACONI DE ACTIBUS APOSTOLORUM. Edited by Arthur Patch McKinlay. Vienna: Hoelder-Pichler-Tempsky, 1951. (Corpus Scriptorum Ecclesiasticorum Latinorum LXXII). Ixiv and 363 pages. Paper. \$8.60.

This is a model critical edition of a patristic author. The introduction describes the codices and puts them into families, gives the ancient *testimonia* to the life and writings of Arator, and lists modern research. The text is supplied with a full critical apparatus of literary allusions, scholia, and manuscript variants. Indices give lists of authors referred to, of grammatical and stylistic peculiarities, and there is a complete index verborum, no mean addition. Between critical apparatus and indices the discriminating user has a complete linguistic commentary, given clearly,

accurately, and concisely. Arator will not need a new critical edition for many years.

The publishers are to be congratulated for reactivating this series so quickly after the last war. Christian authors deserve a place in our curriculum. With an edition like this one a good teacher can teach much about Latin, textual criticism, linguistic methods, and the life of the early church. Professor McKinlay's work may aid in restoring Arator to the favored position he held for many centuries in the esteem of the church.

EDGAR KRENTZ

THE COMMUNIST MENACE, THE PRESENT CHAOS AND OUR CHRISTIAN RESPONSIBILITY. By Arthur Vööbus. New York: The Estonian Theological Society in exile, 1955. 64 pages, no bibliography. Paper. \$1.00.

This pamphlet was designed as a blockbuster. The author achieves his purpose. As one of the men who suffered under Soviet tyranny he has every right to call attention to the treachery of world communism. His approach is a moral and spiritual one.

Since the author is a Lutheran professor of New Testament at Maywood Seminary, his message takes on particular relevance. This is a wholesome reminder of the basic consistency in communism, which is not altered by the fact that at the moment the leaders of the Soviet Union seem to take on a more gentle attitude. For an understanding of the true dimensions of the communist heresy this pamphlet is a "must."

MARTIN H. SCHARLEMANN

GEIST UND GEMEINDE IM NEUEN TESTAMENT UND HEUTE.
By Eduard Schweizer. Munich: Chr. Kaiser-Verlag, 1952. 50 pages.
Paper. DM 2.80.

The author suggests the approach of exegesis rather than that of systematics in the discussion of his thesis. It is his opinion that the Christian congregation came into existence as an organization soon after the death of Christ. Modified forms and ideas of the Old Testament, however, are continued in the New Testament unit. Its uniqueness lies in its concept of the Spirit, whom St. Luke designates as the Gift of God to the church. The Pauline concept of the church as the body of Christ is regarded as an adoption from Hellenism, a concept which the apostle infused with new content and significance. The Christian congregation is presented as a Spirit-born brotherhood which shares in the grace of God through Christ Jesus. Dangers for congregational structure are found in the position of pietism as well as of "false orthodoxy." Schweizer suggests these *conditiones sine qua non* for the Christian congregation: the proclamation of the great deeds of salvation, the indwelling presence of the Holy Spirit, unity, and service commensurate with spiritual gifts. His practical conclusions find expression in the following summary: A Christian congregation is not a static organization; but any change which occurs

is one which is designated by God. The Gospel of Jesus Christ is basic. Every member dedicates his spiritual gifts to spiritual service. Congregational worship and intercessory prayer are of the utmost necessity. Resolutions are to result not so much from majority vote and authoritarian decree as from persuasion through the Spirit. LORENZ WUNDERLICH

JEHOVAH'S WITNESSES. By K. N. Ross. London: SPCK, 1954. 10 pages. Paper. 9d.

This tract is an evaluation of the teaching of Jehovah's Witnesses from a modern Anglican point of view. The critique turns about the Witnesses' system of chronology, their Christology, their eschatology, and their methods of interpreting the Sacred Scriptures.

ARTHUR CARL PIEPKORN

THE REDISCOVERY OF THE BIBLE. William Neil. New York: Harper and Brothers, 1954. 255 pages. Cloth. \$3.00.

Dr. Neil, of the University of Nottingham, is a representative neoliberal of our time. His position is built on a synthesis of denial and affirmation. Bultmann's "demythologizing" as applied to the New Testament is considered extreme, but in the Old Testament the historicity of most of Genesis, much of the succeeding books, and correspondingly less of the later books is denied or regarded as unimportant. Since, according to the author, the Biblical material is primarily theological, it is improper to regard it as necessarily historical. Only a timeless symbolism remains, a series of myths, symbolizing theological insights into the ways of God with man. True, the author brings some important truths with regard to the purpose of the Bible, but it is difficult to reconcile his conclusions with his cavalier treatment of Bible history. This sort of "rediscovery of the Bible" can only leave the humble Bible Christian bewildered and saddened.

HERBERT J. A. BOUMAN

THE PRIESTHOOD: A TRANSLATION OF THE PERI HIEROSYNES OF ST. JOHN CHRYSOSTOM. By W. A. Jurgens. New York: The Macmillan Company, 1955. 133 pages. \$2.50.

St. Paul says: "If a man desire the office of a bishop, he desireth a good work," and proceeds to enumerate the qualifications of a bishop—qualifications so exacting that many qualified men have sought to escape the responsibilities which they imply. St. John Chrysostom was such a one, but he did not escape for long. Having first tricked a friend into the priesthood, he himself later became a priest and bishop. The joys and the griefs which he describes in this book were his own. Pastors will enjoy reading this ancient classic. Though more than fifteen hundred years have passed since it was written, they will recognize in it much of their own ministry. Laymen, too, may recognize in it some of the basic problems of the ministry which are of concern to them. People remain about the same, and so do their problems.

L. W. SPITZ

HOW TO TEACH THE REVELATION. By Joseph M. Gettys. Richmond, Va.: John Knox Press, 1955. 55 pages. Paper. 75 cents.

The Book of Revelation has long presented, and continues to present, many knotty problems to students of the Bible, as to matters of isagogics and especially as to content. The theological countryside is cluttered with the debris of theories concerning the proper approach to the message of Revelation, whether preterist, futurist, continuous-historical, symbolic, or apocalyptic-prophetic. It is not the purpose of this little book to furnish a commentary on Revelation. It merely presents an outline which is to guide the Bible-class teacher in a study of the Revelation. The author's approach strikes one as very sane and very practical. His hints on the "How" of teaching Revelation are useful not only for that book but also for the study of any other book of the Bible. The author's approach may be summarized in his own words in the introduction: "Because it is written as a tract for troubled times, it speaks with comfort, guidance, and encouragement to our times."

HERBERT J. A. BOUMAN

MYSTERIOUS PSYCHIC PHENOMENA: UNKNOWN WORLDS OF MYSTERY AND HOW THEY ARE BEING EXPLORED. By Hereward Carrington. Boston: The Christopher Publishing House, 1954. 176 pages. Cloth. \$3.00.

While initiates will find little in this book that they did not know before, amateurs in the field will read with interest this popularly written apologia for psychic research by a prolific author who has spent almost half a century in the study of psychic phenomena.

ARTHUR CARL PIEPKORN

RELIGIONS OF THE ANCIENT NEAR EAST: SUMERO-AKKADIAN RELIGIOUS TEXTS AND UGARITIC EPICS. Edited by Isaac Mendelsohn. New York: The Liberal Arts Press, c. 1955. xxix and 284 pages. Paper, \$1.75; cloth, \$3.00.

About fifteen years ago the American Council of Learned Societies through its Committee on the History of Religions undertook the publication of *A Series of Readings in the Sacred Scriptures and Basic Writings of the World's Religions, Past and Present*. Known also as *The Library of Religion*, this series of monographs has as its aim "to make available to American students the most essential texts in the religious literature of the world" because of "a growing interest in a genuine understanding of diverse religions" (Foreword). *Religions of the Ancient Near East* was preceded by volumes on Buddhism, Hellenistic religions, and Judaism in the post-Biblical and Talmudic period.

As the subtitle of this volume indicates, the editor, associate professor of Semitic Languages of Columbia University, has limited the scope of religious texts of the Near East to those coming from the Sumero-Akkadian (Mesopotamian) area and from Ras Shamra, ancient Ugarit,

on the north coast of Syria. In this respect it differs from *Ancient Near Eastern Texts*, edited by James B. Pritchard (Princeton University Press, 1950), which also includes the pertinent material from Egypt and Asia Minor. Almost all the texts, however, from this restricted area are presented in the translation of the scholars who contributed to the Pritchard publication. The one exception is the translation of the Akkadian incantation texts by Mendelsohn.

WALTER R. ROEHR'S

DAS ENDE DES GESETZES. By Gunther Bornkamm. München: Chr. Kaiser-Verlag, 1952. 209 pages. Paper. DM 11.80.

This book consists of a number of essays and addresses dealing with the theology of Paul. It treats such topics as "The Revelation of the Wrath of God," "Baptism and the New Life," "Toward an Understanding of Worship," "The Heresy of the Letter to the Colossians," "Christ and the World in the Primitive Christian Message," and "Man and God in Greek Tragedy and in the Primitive Christian Message." The book reveals a penetrating comprehension of primitive sects, world literature, social and political philosophies, religious ideas, as well as of the New Testament. Points of contact among the New Testament, classical literature, and primitive religious thought are analyzed, and the uniqueness of the Christian message of Paul is demonstrated. The reader finds new insights into some of the difficult and important problems of the Pauline letters. The conclusions are definitely stated and generally convincing. The closing chapter confronts the modern world with the righteousness of God.

E. L. LUEKER

LUTHERS HUMOR: SCHERZ UND SCHALK IN LUTHERS SEEL-SORGE. By Fritz Blanke. Hamburg: Furche-Verlag, 1954. 46 pages. Paper. DM 2.—.

This is an analysis of Luther's humor on the basis of letters written by Luther to his wife and close friends. The final chapter relates Luther's faith to his humor. "A Christian," so the author concludes, "need not be ashamed of his humor. Faith in the forgiveness of sins allows for humor. Luther placed also his humor into the service of pastoral concern." According to the author, satire is something entirely different from humor. Satire is cold-blooded and intellectual; it sits in judgment, is inhuman, divides, and kills. Humor is warm-blooded; it proceeds from the heart, sympathizes with the person judged, is human, reconciles, and revitalizes. The author points up a side in Luther which, since the appearance in 1919 of Nathan Söderblom's *Humor och melankoli och andra Lutherstudier*, has been dealt with only in passing by students of Luther's Christian personality. Perhaps the author's closing observation has a bit of merit. He writes: "Ein Geist der Schwere lastet auf der Art unserer christlichen Verkündigung. Auf, laszt uns den Geist der Schwere töten!"

PAUL M. BRETSCHER

COINS OF BIBLE DAYS. By Florence Aiken Banks. New York: The Macmillan Company, 1955. xi and 178 pages. Cloth. \$4.50.

Written by a retired schoolteacher, whose lifelong interest in collecting and studying ancient coins grew from childhood Bible study, this book fills a real need for pastors, religious teachers, and lay Bible students. Its style is simple and nontechnical.

Nearly 200 photographs reproduce, in natural size, the coins related to Biblical and early Christian history, with concise descriptions and pertinent Scripture quotations. A glossary of names and terminology used, as well as a bibliography and an index, enhances the reference value of the book.

ARTHUR KLINCK

SERMONS ON THE GOSPEL OF ST. JOHN. By F. L. Neebe. Published by the author, 1321 Anthony, Columbia, Mo. 93 pages. Paper. Price not given.

The author ministers to a town and gown congregation, and his sermons aim to edify as well as to attract interest. A series of seven Lenten sermons based on John 18 and 19 comprises a special unit. Interesting applications and direct and spoken style characterize the volume.

RICHARD R. CAEMMERER

A HISTORY OF PREACHING IN BRITAIN AND AMERICA, Including the Biographies of Many Princes of the Pulpit and the Men Who Influenced Them. By Frederick Roth Webber. Milwaukee: Northwestern Publishing House, c. 1955. Vol. II. 672 pages. Cloth. \$6.00.

The second volume of this history of preaching—Volume I was reviewed in *CONCORDIA THEOLOGICAL MONTHLY*, XXVI (April 1955), 316, 317—concerns preachers of Scotland, Wales, and Ireland. Living preachers are not treated. Preachers are reviewed individually after a discussion of their period and setting as a whole. The author is a champion of the preaching of Law and Gospel. His history recovers personalities from whom every evangelical preacher can learn.

RICHARD R. CAEMMERER

THE RISE OF THE CULTS. By Walter R. Martin. Grand Rapids: Zondervan Publishing House, 1955. 120 pages. Cloth. \$ 2.00.

The author defines "cultism" as the adherence to doctrines which are pointedly contradictory to orthodox Christianity and which yet claim the distinction of tracing their origin to orthodox sources. As prominent among the cults he names what have been termed the "Big Five," namely, Jehovah's Witnesses, Christian Science, Mormonism, Unity, and Seventh-Day Adventism. He considered the problems connected with the Seventh-Day Adventists so complex that he elected not to discuss them in a separate chapter but instead promises a new book with the title *The Truth About Seventh-Day Adventism*.

Cultism can be defeated only with the Word of God. It is, therefore, regrettable that the author did not append a list of Bible passages to refute the errors of all the cults, as he did in the case of some. In view of the repudiation of the Utah Mormons by the Reorganized Church of Latter-Day Saints, a paragraph showing that the latter likewise are anti-Trinitarian would have been helpful.

L. W. SPITZ, SR.

CZECHOSLOVAK PROTESTANTISM TODAY. By Amedeo Molnar. Prague: Central Church Publishing House, 1954. 42 pages. Paper. Price not given.

After a foreword by J. L. Hromadka, dean of the Comenius Evangelical Theological Faculty in Prague, the author surveys very briefly the Reformation in Czechoslovakia, and then he goes on to sketch the various Protestant churches in that country today. They are eight in number. The Evangelical Church of the Augsburg Confession in Slovakia has 430,000 members. The Evangelical Church of Czech Brethren has about 300 pastors; its membership is not given. The Reformed Christian Church in Slovakia was organized in 1951. The Silesian Church of the Augsburg Confession has 26 pastors. The Moravian Church, made up of followers of Zinzendorf, counts about 10,000 members, as does the Unity of Czech Brethren. The Methodist Church and the Baptist Unity are also found in Czechoslovakia. Two seminaries, one in Prague and the other in Modra near Bratislava, are maintained.

The author stresses the desire for peace and the ecumenical character of the Protestant churches in Czechoslovakia. The need to adapt to a new social order (Marxian Socialism) and state control is evident in this piece of writing. The illustrations are valuable. The booklet permits a glimpse into the religious life of this country behind the Iron Curtain.

CARL S. MEYER

THE HEART OF MISSOURI: A HISTORY OF THE WESTERN DISTRICT OF THE LUTHERAN CHURCH—MISSOURI SYNOD. By August R. Suelflow. St. Louis: Concordia Publishing House, 1954. xiv and 226 pages. Price \$1.00.

Being neither the conventional compilation of parochial histories nor the even more deadly chronological account, *The Heart of Missouri* is a serious and solid piece of sound District historiography by the Curator of the Concordia Historical Institute. It traces the activities of the subject District through a century of growth, during which sixteen synodical Districts were successively organized out of its original territory. We see the gradual evolution of District administration and parochial supervision; the planting of the church from Iowa to Texas and from Missouri to California; the development of an effective home-missions effort that weathered wars, crises, and depressions; the unfolding of comprehensive programs of education (including the founding of the first Lutheran high

school in the area in 1857), youth work, charitable activity, and women's work; and the increasing concern for using media of mass communication for Christian witness. The documentation fills 13 pages of notes; three appendices list the parishes within the present District boundaries, the 73 District synods and essays, and the officers of the District. The index is admirably complete.

ARTHUR CARL PIEPKORN

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

Die Apostelgeschichte. By Ernst Haenchen. Göttingen: Vandenhoeck und Ruprecht, 1956. xii+665 pages. Cloth. DM 29.60.

The Bible and the Human Quest. By Algernon Odell Steele. New York: Philosophical Library, 1956. vii+240 pages. Cloth. \$3.75.

God's Way with Man: Variations on the Theme of Providence. By Roger Hazelton. Nashville: Abingdon Press, 1956. 224 pages. Cloth. \$3.00.

The Meaning of Americanism: An Essay on the Religious and Philosophic Basis of the American Mind. By Robert N. Beck. New York: Philosophical Library, 1956. xii+180 pages. Cloth. \$4.75.

Bibeln och människan i Magnus Friedrich Roos' teologi. By Helge Brattgord. Lund: C. W. K. Gleerup, 1955. 403 pages. Paper. Sw. Kr. 15.00.

Der Begriff "Verstehen" in exegetischem Zusammenhang unter besonderer Berücksichtigung der Paulinischen Schriften. By Martin Magnusson. Lund: C. W. K. Gleerup, 1954. 224 pages. Paper. Sw. Kr. 20.00.

Johannes Matthiae Gothus och hans plats i gudstjänstlivets historia. By Bror Jansson. Lund: C. W. K. Gleerup, 1954. 290 pages. Paper. Sw. Kr. 20.00.

The Art of Sculpture: The A. W. Mellon Lectures in the Fine Arts, 1954. By Herbert Read. New York: Pantheon Books, 1956. xxxi+152 pages. Cloth. \$7.50.

From Domesday Book to Magna Carta, 1087—1216. By A. L. Poole. Second Edition. New York: Oxford University Press, 1955. xv+541 pages. Cloth. \$4.80.

The Nature and Function of Priesthood: A Comparative and Anthropological Study. By E. O. James. New York: The Vanguard Press, 1955. 336 pages. Cloth. 35s.

The Literature of Ancient Greece. By Gilbert Murray. Chicago: The University of Chicago Press, 1956. xxxiii+420 pages. Paper. \$1.75.

Paul's Epistle to the Romans. By E. F. Scott. Richmond: Outlook Publishers, no date. 125 pages. Paper. \$1.00.

Alphabetics as a Science. By Walter C. Durfee. New York: Philosophical Library, 1956. x+45 pages. Cloth. \$4.75.

Seelenführung: Methodik der Exerzitien in der Antike. By Paul Rabbow. München: Kösel-Verlag, 1954. 355 pages. Cloth. DM 24.40.

The Gospels: An Expanded Translation of the Greek New Testament. Volume I: The Gospels. By Kenneth S. Wuest. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. 320 pages. Cloth. \$3.50.

Credo Ecclesiam — von der Kirche heute. Edited by the Evangelische Michaelsbruderschaft. Kassel: Johannes Stauda-Verlag, 1955. 78 pages. Paper. DM 3.80.

History of the Moravian Church: The Story of the First International Protestant Church. By Edward Langton. New York: The Macmillan Company, 1956. 173 pages. Cloth. \$3.00.

Baltische Kirchengeschichte. Edited by Reinhard Wittram. Göttingen: Vandenhoeck und Ruprecht, 1956. 347 pages. Cloth. DM 19.80.

Affliction Worketh. By Frieda J. Schneider. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. 131 pages. Cloth. \$2.00.

The Historia Pontificalis of John of Salisbury. Edited by Marjorie Chibnall. New York: Oxford University Press, 1956. li+109 pages. Cloth. \$3.20.

Second Thoughts on the Dead Sea Scrolls. By F. F. Bruce. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. 144 pages. Cloth. \$2.50.

Christian Essays in Psychiatry. Edited by Philip Mairet. New York: Philosophical Library, 1956. 188 pages. Cloth. \$4.50.

The Leibniz-Clarke Correspondence with Extracts from Newton's "Principia" and "Opticks". Edited by H. G. Alexander. New York: Philosophical Library, 1956. lvi+20 pages. Cloth. \$4.75.

Before the Holy Table: A Guide to the Celebration of the Holy Eucharist, Facing the People, According to the Book of Common Prayer. Edited by Massey H. Shepherd, John H. Keene, John O. Patterson, and John R. Bill. Greenwich: The Seabury Press, 1956. 62 pages. Paper. \$1.00.

Rand McNally Bible Atlas. By Emil G. Kraeling. Chicago: Rand McNally & Company, 1956. 487 pages. Cloth. \$8.95.

Die Ordination zum Amt der Kirche: Arbeiten zur Geschichte und Theologie des Luthertums. By Joachim Heubach. Berlin: Lutherisches Verlagshaus, 1956. 188 pages. Paper. DM 13.80.

Averroes' Commentary on Plato's 'Republic'. Translated by E. I. J. Rosenthal. New York: Cambridge University Press, 1956. xii+337 pages. Cloth. \$14.50.

Instruction in Christian Love (1523) (Dass ihm selbst niemand, sondern andern, leben soll). By Martin Bucer; translated by Paul T. Fuhrmann. Richmond: John Knox Press, 1952. 68 pages. Cloth. \$1.50.

The Religious Orders in England. By David Knowles. Volume II: *The End of the Middle Ages.* New York: Cambridge University Press, 1955. xii+407 pages. Cloth. \$8.50.

La Doctrine Chrétienne. By Jean Théodore Mueller. Paris: Editions des Missions Luthériennes, 1956. 720 pages. Cloth. No price given.

The Growth and Culture of Latin America. By Donald E. Worcester and Wendell G. Schaeffer. New York: Oxford University Press, 1956. xvii+963 pages. Cloth. \$8.50.

Protestant Preaching in Lent. By Harold J. Ockenga. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 285 pages. Cloth. \$3.95.

Essays in Traditional Jewish Thought. By Samuel Belkin. New York: Philosophical Library, 1956. 191 pages. Cloth. \$3.50.

The Joy of Discovery—in Bible Study—in Bible Teaching. By Oletta Wald. Minneapolis: Bible Banner Press, 1956. 108 pages. Paper. \$1.25.

Should Christians Drink? An Objective Inquiry. By Everett Tilson. Nashville: Abingdon Press, 1957. 128 pages. Cloth. \$2.00.

How to Work With Church Groups. By Mary Alice Douty. Nashville: Abingdon Press, 1957. 170 pages. Cloth. \$2.50.

The Integrity of Preaching: How Biblical Sermons Meet Modern Needs. By John Knox. Nashville: Abingdon Press, 1957. 96 pages. Cloth. \$1.75.

Ways to Win: Methods of Evangelism for the Local Church. By W. E. Grindstaff. Nashville: Broadman Press, 1957. viii+212 pages. Cloth. \$2.75.

A Treasury of Stories, Illustrations, Epigrams, Quotations—for Ministers and Teachers. By Herbert V. Prochnow. Boston: W. A. Wilde Company, 1957. 143 pages. Cloth. \$2.00.

Treasury of Stewardship Illustrations. By Basil Miller. Kansas City, Mo.: Beacon Hill, 1952. 192 pages. Cloth. \$2.00.

The Christian Year: Days and Seasons of the Church. By Edward T. Horn, III. Philadelphia: Muhlenberg Press, 1957. xi+243 pages. Cloth. \$3.75.

The Saving Person. By Angus Dun. New York: Harper and Brothers, 1957. 127 pages. Cloth. \$2.00.

Two O'clock in the Morning and Other True Stories of Practical Christianity. By Walter R. Alexander. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956. 86 pages. Cloth. \$1.75

The Holy Fire: The Story of the Early Centuries of the Christian Church in the Near East. By Robert Payne. New York: Harper and Brothers, Publishers, 1957. xxii+313 pages. Cloth. \$5.00.

The Mystery of Christ. By Martin Paul Bohnet. New York: Vantage Press, 1956. 201 pages. Cloth. \$3.00.

The Dimension of Depth: How Jesus Adds a Vital New Dimension to Life. By Edwin McNeill Poteat. New York: Harper and Brothers, 1957. xii +114 pages. Cloth. \$2.00.

The Protestant Churches of America: The History, Doctrine, Ritual, Organizational Structure, and Statistics of the Protestant Churches in the United States. By John A. Hardon. Westminster: The Newman Press, 1956. xxiii+365 pages. Cloth. \$5.00.

Portals of Prayer (Vol. XX, No. 145, February 22 to April 14, 1957). By William A. Buege, Herbert E. Plehn, and Rudolph S. Ressmeyer. St. Louis: Concordia Publishing House, 1957. 63 pages. Paper. 10 cents.

Tägliche Andachten (Vol. XX, No. 145, February 22 to April 14, 1957). By A. H. Lange. St. Louis: Concordia Publishing House, 1957. 64 pages. Paper. 10 cents.

Crisis in Communication: A Christian Examination of the Mass Media. By Malcolm Boyd. Garden City: Doubleday and Company, Inc., 1957. 128 pages. Cloth. \$2.95.

Das Prädeterminationsproblem in der Theologie Augustins. By Gotthard Nygren. Göttingen: Vandenhoeck und Ruprecht, 1956. 306 pages. Paper. DM 19.80.

The Buddha, the Prophet, and the Christ. By F. H. Hilliard. New York: The Macmillan Company, 1956. 169 pages. Cloth. \$3.00.

Der Ursprung des christlichen Dogmas: Eine Auseinandersetzung mit Albert Schweitzer und Martin Werner. By Felix Flückinger. Zollikon-Zürich: Evangelischer Verlag, 1955. 216 pages. Cloth. Sw. Fr. 15.80.

D. Martin Luther: Der Reformator im Kampf um Evangelium und Kirche, Sein Werden und Wirken im Spiegel eigener Zeugnisse. By Heinrich Fausel. Stuttgart: Calwer Verlag, 1955. vii+478 pages. Cloth. DM 19.80.

The Moral Life of Man. By Jacob Kohn. New York: Philosophical Library, 1956. x+252 pages. Cloth. \$3.75.

One Body in Christ: A Study in the Relationship of the Church to Christ in the Epistles of the Apostle Paul. By Ernest Best. London: Society for Promoting Christian Knowledge, 1955. xiii+250 pages. Cloth. 25 s.

Early Traditions About Jesus. By James Franklin Bethune-Baker; edited by W. Norman Pittenger. Greenwich: The Seabury Press, 1956. x+146 pages. Paper. \$1.50.

Mobilizing Community Resources for Youth: Identification and Treatment of Maladjusted, Delinquent, and Gifted Children. By Paul H. Bowman, Robert F. DeHaan, John K. Kough, and Gordon P. Liddle. Chicago: The University of Chicago Press, 1956. viii+138 pages. Paper. \$2.50.

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